

THE
Whole Duty
OF
RECEIVING WORTHILY
THE
Blessed Sacrament.

Laid down in
SIX DAYS PREPARATION,
Consisting of
Prayers, Meditations, and Soliloquies,
Before, At, and After the
Lord's Supper.

By the AUTHOR of the
Whole Duty of Man.

Necessary for all COMMUNICANTS.

THE TENTH EDITION.

L O N D O N :

Printed for C. Ware, at the Sun and Bible, on Ludgate-Hill, C. Hitch and L. Hawes, at the Red-Lion, in Pater-Noster-Row, S. Crowder, at the Looking-Glass, over-against St. Magnus Church, London-Bridge, and H. Woodgate and S. Brooks, at the Golden Ball, in

Whole Duty of Man



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PREFACE,

THIS most excellent Piece has been choicely kept for many Years, and being always under the Care of a Lady of Quality, it was not designed to be exposed to the World: But since her Death, falling into my Hands by divers Sollicitations, being at length prevailed upon; I have published it for the Good of the Public.

And indeed, upon the Reception of so weighty a Subject, and of so excellent an Author, I was not a little transported at the Happiness I then acquired, of conducting it to the Press. And I have taken that Care in Correcting it, that I think no Fault has escaped.

Many excellent Books of this Kind have been published, and by very eminent Persons: But I think I may presume to say of our excellent Author, that he does not come short, but has rather excelled in the Method he has taken, it being fitted to all Capacities.

And it may well bear the Name of The Whole Duty of Receiving worthily the Blessed Sacrament. For, 1st, It is instructive to young Persons before they approach to the Lord's Table: That they may rightly understand the Meaning and Use of so great an Ordinance, and so become worthy Receivers. Secondly, To

The P R E F A C E.

those Communicants, who are qualified for worthy Receivers, it will brighten their Devotion, quicken their Graces, and increase their Piety.

And Piety never wanted Encrease more than at this Time: For many weak Christians, for want of Faith, refrain the Lord's Table. But by Prayer let them endeavour to raise up their Hearts by Faith, that, whatsoever is their Affliction and Pain, they may still find an healing Virtue in the Blood of Christ, which is this Sacramental Administration.

This is the only Gilead's Balm to cure; Hermon's Dew to refresh, and Aaron's Ointment to revive all wounded, distressed, and drooping Souls. And as we approach this Holy Ordinance, with Hearts rais'd by Faith, so we must have Hearts enlarged in Prayer, and such Prayer, as by the Fervour of its Devotion, may speak the Anguish of our Affliction: As in the Sense of our grosser Enormities, so of our human Infirmities; that so, for every sinful Distemper in us, we may receive an healing Virtue from Christ.

And in our Prayers for ourselves, forget we not the Afflictions of our Brethren: And in the Language of St Ambrose, let us send forth an Ambassage of Tears to sue for Peace, and doubt we not but they shall be received into the Court of Heaven; they shall have their Access to the Throne of Grace, and obtain a gracious Audience for our Salvation; having our Remission of Sins, and our Peace of Conscience confirmed unto our Souls, by this Blessed Sacrament, as the Seal of Grace, and the Pledge of Glory. - To which Glory he preserves us by his Mercy, who hath purchased it by his Merits, even Jesus Christ the Righteous. Amen.



Necessary, and Brief Instructions for
*Young Persons, in Matters of Faith
 and Religion.*

*The Sum of the Catholick Faith, called the
 Apostles Creed, divided into Twelve Arti-
 cles: With the Names of the Apostles
 which penned each Article.*

- | | |
|--|-----------------------------|
| 1. I Believe in God, the Fa-
ther Almighty, Maker
of Heaven and Earth. | St. Peter. |
| 2. And in Jesus Christ, his
Only Son, Our Lord. | St. John the
Evangelist. |
| 3. Who was conceived by
the Holy Ghost, born of the
Virgin Mary. | St. James the
Great. |
| 4. He suffered under <i>Ponti-
 us Pilate</i> , was crucified, dead
and buried. | St. Andrew |
| 5. He descended into Hell | St. Philip |
| 6. The third Day he rose
again from the Dead. | St. Thomas. |
| 7. He ascended into Heaven,
and sitteth on the Right Hand
of God the Father Almighty, | St. Bartbo-
lomew. |

8 *Necessary Instructions, &c.*

- St. Matthew. 8 From thence he shall
come to judge the Quick
and the Dead.
- St. James. 9 I believe in the Holy
Minor. Ghost
- St. Simon 10 The Holy Catholick
Church.
- St. Judas 11 The Communion of
Thaddeus Saints, the Forgiveness of
Sins
- St. Matthias 12 The Resurrection of
the Body, and the Life
everlasting, *Amen.*

The Exposition of the CREED.

It was made by the Twelve Apostles, and
therefore it contained Twelve Articles.

By this Faith, into which all Christians
are baptized, we learn to believe,

First, In God the Father, who made us
and all the World

Secondly, In God the Son, who hath re-
deemed us and all Mankind.

Thirdly, In God the Holy Ghost, who
doth sanctify us, and all the chosen People
of God.

The Lord's Prayer, divided into Six Petitions.

The Preface.

OUR Father which art in Heaven.

The

for Young Persons.

The six Petitions.

- 1 Hallowed be thy Name.
- 2 Thy Kingdom come.
- 3 Thy Will be done on Earth as it is in Heaven.
- 4 Give us this Day our daily Bread.
- 5 And forgive us our Trespases, as we forgive them that Trespas against us.
- 6 And lead us not into Temptation, but deliver us from Evil.

The Doxology, or Thanksgiving.

For thine is the Kingdom, the Power and the Glory, for ever and ever, *Amen.*

The Exposition of the Lord's Prayer.

Christ our Saviour made this Prayer, and therefore it is called the *Lord's Prayer*, and is the most excellent of all others.

This *Prayer* is the Foundation whereupon and the Pattern whereby all our other *Prayers* must be framed.

Preface.

In it we desire God our heavenly Father, who is the Giver of all Goodness, to send his Grace unto us, and all others.

Petitions. 1 That we may worship him.

2 Serve him.

3 And Obey him, as we ought to do.

And we pray unto God that he would

4 Send us all Things which be needful, both for our Souls and Bodies.

5 That he would be merciful unto us, and forgive us our Sins.

A 5

6 That

10 *Necessary Instructions, &c.*

6. That it would please him to save and defend us in all our Temptations, and preserve us from all Dangers, both ghostly and bodily.

The Conclusion.

And forasmuch as we trust he will do all this of his Mercy and Goodness, through our Lord Jesus Christ, therefore we say *Amen.* So be it.

The Ten Commandments.

The First Table.

I. Com. *Thou shalt have no other Gods, &c.*

The Duty of this Commandment.

1. To acknowledge the eternal Deity of the only True God.

2. To worship him with all inward Devotion of Soul.

3. To love, honour, and obey him, for his own Sake.

4. To fear, and call upon him; to trust and believe in him, and none but him, all the Days of our Life, without giving any Share of his Honour to Angels, Saints, or any other Creature.

II. Com. *Thou shalt not make to thyself, &c.*

The Duty of this Commandment.

1. To apprehend God as an infinite and incomprehensible Essence, without any Form or Shape of our own fancying, or framing, whereby to make a Representation of him.

2. To

2. To honour and worship him with all lowly Reverence, both of our Souls and Bodies.

III. Com. *Thou shalt not take the Name of &c.*

The Duty of this Commandment.

To honour the most Holy and Reverend Name of God.

IV. Com. *Remember that thou keep Holy &c.*

The Duty of this Commandment.

1. As Men, to keep Holy One Day of Seven.

2. As Christians, to keep Holy that Day of the Seven, which, because Christ arose on it, is called the Lord's Day: And his Church, according to Apostolical Institution, hath ever observed it.

The Second Table.

V. Com. *Honour thy Father and thy Mother, &c.*

The Duty of this Commandment.

1. To love, honour, and obey our Parents, with all Lowliness and Reverence.

2. In like Manner faithfully to serve, honour and obey the King; to reverence his sacred Power, and his sovereign Authority over us.

3. To live by his Laws and Commandments, according to God's Blessed Word and Ordinance.

4. To live in an orderly and quiet Subjection to the King's subordinate Ministers.

5. To

5 To submit ourselves lowly and reverently to them that are our spiritual Guides, the Fathers, Prelates and Priests of God's Church.

VI. Com. *Thou shalt do no Murder.*

The Duty of this Commandment.

1 To protect and preserve, as much as in us lies, the Person and Life of any Man whatsoever.

2 To procure Peace and Love among all Sorts of People.

VII. Com. *Thou shalt not commit Adultery.*

The Duty of this Commandment.

To keep our Bodies in Temperance, Sobriety, and Chastity.

VIII. Com. *Thou shalt not steal.*

The Duty of this Commandment.

To do Justice to all Men, and not to use any Tricks or Crafts, whereby to purloin from, or to cheat, or cozen another Man of that which is properly his.

IX Com. *Thou shalt not bear false Witness &c.*

The Duty of this Commandment.

To preserve every Man's good Name, and to keep ourselves free from slandering and backbiting any Man, either Friend or Enemy.

X Com. *Thou shalt not covet thy Neighbour's Wife, &c.*

The Duty of this Commandment.

To love our Neighbour as ourselves, to

re-

relieve the Poor, to oppress none, and to be in Charity with all Men.

O Lord have Mercy on me, and write all these thy Laws in my Heart I beseech thee.

The two Precepts of Charity; or the Laws of Nature.

1 **T**O love God above all, for his own Sake, *Deut. xi. 1.*

2 To love all Men as ourselves for God's Sake, and to do unto others as we would they should do unto us, *Mat. viii. 12.*

The Precepts of the Church, according to the Rubrick, or Kalender.

1 **T**O observe the Festivals, and Holy Days appointed.

2 To keep the Fasting Days with Devotion and Abstinence.

3 To repair unto the publick Service of the Church for Morning and Evening; also to hear Sermons, and other Holy Offices at Times appointed, unless there be a just and an unfeigned Cause to the contrary.

4 To receive the blessed Sacrament of the Body and Blood of Christ, with fervent Devotion, and three Times a Year at least, of which Times *Easter* to be always one; and for better Preparation thereto, as Occasion is, to disburthen and quit our Consciences of those Sins that may grieve us, or Scruples

ples that may trouble us, to a learned and discreet Preeft, and from him to receive Advice, and the Benefit of Absolution.

The Sacraments of the Church.

THE Two principal, and truly so called, (as generally necessary to Salvation) are Baptism, and the Lord's Supper.

The Three Theological Virtues.

Faith, Hope, and Charity.

THEY are called Theological from the Greek, as Things belonging to GOD.

Now abideth Faith, Hope, and Charity, these Three; but the greatest of these is Charity, 1. Cor. xiii. 12.

The Three Kinds of Good Works.

I. Fasting.

When you Fast, be not as the Hypocrite of a sad Countenance: For they disfigure their Faces, that they may appear unto Men to fast: Verily, I say unto you they have their Reward, Matt. vi. 16.

II. Prayer.

When thou prayest, enter into thy Closet; and when thou hast shut the Door, pray to the Father which is in secret, and thy Father which seeth in secret, shall reward thee openly, Mat. vi. 16

III. Alms-

III. Alms Deeds.

When thou doest Alms, let not thy Left-Hand know what thy Right-Hand doeth. Mat. vi. 3

The Seven Gifts of the Holy Ghost.

1. The Spirit of Wisdom. 2. An Understanding. 3. The Spirit of Council. 4. And Ghostly Strength. 5. The Spirit of Knowledge. 6. And Piety. 7. The Spirit of a holy and a godly Fear. *Isa. xi. 2.*

The Twelve Fruits of the Holy Ghost.

Love, Joy, Peace, Patience, Mercy, goodness, Long-suffering, Meekness, Faith, Modesty, shame-facedness, Sobriety. *Gal. v. 22*

The Seven Spiritual Works of Mercy.

1. To instruct the Ignorant, *Mat. vii 15*
2. To correct Offenders, *James v. 19 20*
3. To council the Doubtful, *Gal. vi 1 2*
4. To comfort the Afflicted, *Prov. xxvii 9*
5. To suffer Injuries with Patience, *Eccles. v. 8.*
6. To forgive Offences and Wrongs, *Rom. xv 1*
7. To pray for others, *Mark xi 24*

The

The Six Corporal Works of Mercy,

- 1 To feed the Hungry, and to give drink to the Thirsty, *Mat. xv. 32, &c.*
 - 2 To cloath the Naked, *Mat. xxv. 36*
 - 3 To harbour the Stranger and Needy, *Job, i. 6.*
 - 4 To visit the Sick, *Isa. lviii. 10.*
 - 5 To minister unto Prisoners and Captives, *Tob. xiii. 1.*
 - 6 To bury the Dead, *Tob. xii. 12.*
-

The Eight Beatitudes, being Part of Christ's Sermon on the Mount, Mat. v.

- 1 Blessed are the Poor in Spirit; For theirs is the Kingdom of God.
- 2 Blessed are they that Mourn; For they shall be comforted.
- 3 Blessed are the Meek: For they shall inherit the Earth.
- 4 Blessed are they which do hunger and thirst after Righteousness: For they shall be filled.
- 5 Blessed are the Merciful: For they shall obtain Mercy.
- 6 Blessed are the Pure in Heart: For they shall see God.
- 7 Blessed are the Peace-makers: For they shall be called the Children of God.
- 8 Blessed are they which are persecuted for Righteousness Sake. For theirs is the Kingdom of Heaven.

The

The Young Communicant's, &c. 17

The Seven deadly Sins, which are the Fountains from whence all others spring.

- 1 Pride. 2 Covetousness. 3 Luxury.
- 4 Envy. 5 Gluttony and Drunkenness.
- 6 Anger. 7 Sloth, Gal. v. 19, &c.

The Seven opposite Virtues.

- 1 Humility. 2 Liberality. 3 Chastity.
- 4 Gentleness. 5 Temperance. 6 Patience.
- 7 Diligence, and devout serving of God,
- 2 Pet. i. 5, 6, 7.

The Six Sins against the Holy Ghost.

- 1 To despair of Salvation, Jer. xviii. 12
- 2 To presume on God's Mercy, Luke xviii. 11.
- 3 To resist the known Truth, Acts v. 23
- 4 To envy another Man's Good, Matt. xx. 5.
- 5 To be obstinate in Sin, Job. xii. 10.
- 6 To be finally impenitent, Rom. ii. v.

The Four Sins that cry to Heaven for Vengeance.

- 1 Wilful Murder, Gen. iv. 10
- 2 Carnal Sin against Nature, Rom. vi. 2
- 3 Oppression of the Poor, Psal. xii. 5.
- 4 De-

4. Defrauding Workmen of their Wages
Mat. iii 5

*The Four Last Things to be remembred that
befal any Man.*

Death, Judgment, Hell, and Heaven.
Matt. xxv 31 &c. Heb. 27

*There were Fifteen Stages in our Saviour's
Pilgrimage from the Womb unto his Tomb.*

1. From his Nativity, *Luke ii 7*
2. To his Baptism, *Matt. iii 13*
3. To his Fasting and Temptation, *Mat. iv. 1, 2, &c.*
4. To the Mount where he preached to his Disciples, *Matt. v. 1, 2, &c.*
5. To his Transfiguration, *Matt. xvii 2*
6. To the Marriage at Cana, *John ii.*
7. To the Buyers and Sellers in the Temple, *Matt. xxi. 12*
8. To his Prayer in the garden, *Job. xviii 1*
9. To Caiaphas the High Priest, *Matt. xxvi, 57*
10. To Pontius Pilate *Matt. xxvii 2*
11. To his Scourging, *John xix 1*
12. To his Crowning with Thorns, *Mat. xxvii 29*
13. To his bearing of his Cross, *John xix 17.*
14. To the Field of Blood, *Mat. xxvii 1*
15. To

15. To his Crucifixion, Death, and Burial, *John* xix. 18, 30, 38

But now is Christ risen from the Dead, and become the first Fruits of them that slept,
2 *Cor.* xv. 20.

Live, Jesus! Live, and let it be,
My Life to die for Love of Thee.

A clear and short Catechism for young Communicants, to be learned by Heart before they receive the Blessed Sacrament of the Lord's Supper.

Quest. **W**HO instituted the most Holy Sacrament of the Lord's Supper?

Ans. The Lord Jesus, the Blessed Saviour of the World, *Mat.* xxvi. 26 *Mark* xiv 22 *Luke* xxii 19 1 *Cor.* xi 23, 24, 25

Quest. *What do you observe or learn from thence?*

Ans. First, that he being the Lord of Power, and the Jesus of Mercy, is both able and willing to make this Holy Ordinance the Means of that Mercy and Grace that he hath promised therein.

Quest. *What is that?*

Ans. That I, receiving according to his Appointment, shall be by the Work of the Spirit, in the Use of those Pledges, confirmed and established in my Union and Communion with God, and Interest in Christ Crucified, with all the Benefits of his Death
and

and Passion for the Pardon of all my Sins, and the Sanctification and Salvation of my Soul.

Quest. What else do you Learn?

Answ. That in Obedience to the Authority and Command of the Lord, and in the due Observance and Thankfulness that I owe unto the Mercy of this Jesus, I ought to make a conscionable Use of this Holy Ordinance, with due Preparation of myself thereunto.

Quest. What is done in the Sacrament of the Lord's Supper.

Answ. The Things that are done are principally Four.

Quest. What is the First?

Answ. First, we come there to celebrate the Memorial of the Death and Passion of the Lord Jesus, and of the great Redemption which he has wrought for us thereby.

Mat. xxvi. 26, 27, 28. 1 Cor. xi. 24, 25.

Quest. How is the Death and Passion of Christ set before us in that Ordinance?

Answ. In the Sufferings themselves, and in the Fruits thereof.

Quest. How are the Sufferings of Christ represented here?

Answ. The Bread broken represents the Body of Christ, that was broken and crucified on the Cross for our Sins; and the Wine the Blood of Christ, that was shed for our Sins.

Quest.

Quest. How are the Benefits of Christ's Death and Passion represented.

Ans. In that they represent Christ unto us, as the most needful, most beneficial, and most perfect Nourishment of the Soul, or the new Man; as Bread and Wine are such unto the Body, so Christ crucified preserve us from eternal Death, and is unto us the fountain of Grace and spiritual Strength, and of Life and Glory to glorify us hereafter.

Quest. What is required of us in order to this?

Ans. A thankful Heart, and an holy Longing after Christ, as the most necessary, excellent, and perfect spiritual Food of our Souls, in whom we are to seek, and from whom we are to receive all Things belonging to Life and Godliness.

Quest. What is the Second Thing that is done in the Lord's Supper?

Ans. The second Thing that we come to do, is, to renew our Covenant with God, and to bind ourselves more and more unto him, so as to forsake the Devil and all Sin, the World and all the Vanities thereof, and all the sinful Lusts of the Flesh; to amend our Lives, and to give ourselves up to glorify God, in doing his Will, and bearing the Crosses and Afflictions of the Gospel of the Lord Jesus, setting up his Glory for the Scope of our Lives and Conyerfation.

Quest.

Quest. What is required of us in order to this?

Answ. That we come with true godly Sorrow for all our Sins, and a sincere Resolution to amend our Lives, not being at Peace with any Sin; and that we may have Hearts weaned from the World, and all the sinful Lusts of the Flesh; having our Minds set upon God, and upon Things that are above, and with a holy Resolution to cleave unto God against all Terrors and Afflictions, that may encounter us in his Ways, and that we may come with an holy Awfulness and Reverence towards Christ in his holy Ordinances.

Quest. What is the third Thing that is done in the Sacrament of the Lord's Supper?

Answ. The third Thing we come there to do, is, to renew our Covenant of Christian Love and Peace with all People, as much as in us lieth, especially with God's People, in the Communion of the holy Church, and in the holy Fellowship of a spiritual Life.

Quest. What is required of us in order to this?

Answ. That we do not nourish any Hatred Malice, sinful Strife, contentious, or revengeful Thoughts against any, but that we love all People, even our greatest Enemies, for God's Sake; that we forgive all that have wronged us, and seek Reconciliation,

and

and seek and endeavour to make Satisfaction where we have done Wrong, or given any just Cause of Offence to any; and that we have a special Love to God's People, desiring to join peaceably and comfortably in God's Worship and Service, endeavouring to promote one another in Grace and Godliness.

Quest. What is the fourth Thing that is done in the Lord's Supper?

Ans. We come there to receive the Body and Blood of Christ Jesus, offered unto us by the outward Signs of Bread and Wine in the Sacrament, to the spiritual Nourishment of our Souls: and to receive the Bread and Wine in the Sacrament, as the Means whereby the Body and Blood of Christ is conveyed spiritually unto our Souls, and the Pledges ordained by Christ, to assure us, being penitent Sinners, and true Believers, of our Interest in Christ crucified, with all the Benefits of his Death and Passion, for the Pardon of all our Sins, our Reconciliation to God, and to strengthen us in the Grace and *Godliness* here, and to bring us unto Salvation and eternal Glory, both in Body and Soul hereafter.

Quest. What is required of us, in order to this?

Ans. That we come with a lively Faith, lay hold upon, and receive Christ Jesus our only Saviour and Redeemer, with a sincere

sincere Belief that he is the true Son of God and Saviour of the World, and of our Souls, and that he hath satisfied for our Sins by his Death and Passion, justified us by his Righteousness, and that he is our Mediator at the Right Hand of God, to make Good unto us the Benefits of his Death and Sufferings, and with a holy Confidence in the Sacramental promise, discerning the body and Blood of Christ, and expecting to receive Christ in the holy Use of the Sacraments, with all the Blessings of the Gospel, to the washing away of our Sins, the Sanctification of our Hearts and Lives, the strengthening of us in Grace, and to the Salvation of our Souls, not resting at all upon any Righteousness or Worthiness in ourselves but judging and condemning ourselves as unworthy and unthankful Sinners, and casting ourselves wholly upon God's Mercy towards us, in Christ Jesus, looking to be accepted for his Sake alone.

Quest. What else is required?

Answ. That we should labour to examine ourselves, to see if these Graces be right and sound in us, and to stir them up in our Souls, and to exercise them in the Holy Use of the Sacrament, seeking to God by Prayer, for his Assistance and Direction, and Acceptance of us in this Holy Duty.

Quest. What is required of us after the Sacrament?

Answ.

Ans. To be careful to perform our Co-
enant with God, and his People; to take
heed of Backsliding; to be thankful to God;
to nourish these Comforts in our Souls;
which we have received by, and through
Christ in the Sacrament; and to walk as it
becometh those that are consecrated unto
him in the Blood of the Lord Jesus. *Amen.*
O Lord, prepare my Heart, and let the
Assistance of thy Holy and Blessed Spirit
guide and direct me in the performing of
these Divine Precepts, that I may become
worthy Partaker of thy Holy Table.

*The Warning given in the Church the Sunday
before the HOLY COMMUNION.*

O Early beloved, on Sunday next, I pur-
pose, through God's Assistance, to
administer to all such as shall be religiously
and devoutly disposed, the most comfort-
able Sacrament of the Body and Blood of
Christ, to be by them received in Remem-
brance of his meritorious Cross and Passion;
whereby alone we obtain Remission of our
Sins, and are made Partakers of the King-
dom of Heaven.
Wherefore it is our Duty to render most
 humble and hearty Thanks to Almighty
God, our Heavenly Father, for that he hath
given his Son, our Saviour Jesus Christ, not
only to die for us, but also to be our spirit-

Ans.

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real Food and Sustenance in that holy Sacrament; which being so divine and comfortable a Thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily, my Duty is to exhort you in the mean Season, to consider the Dignity of that holy Mystery, and the great Peril of the unworthy receiving thereof, and so to search and examine your own Consciences, and that not lightly, and after the Manner of Dissemblers with God, but so that you may come holy and clean to such a heavenly Feast, in the Marriage Garment required by God in holy Scripture, and be received as worthy Partakers of that holy Table.

The Way and Meaning thereto is, *First*, to examine your Lives and Conversations, by the Rule of God's Commandments: And wherein soever ye shall perceive yourselves to have offended, either by Will, Word, or Deed, there to bewail your own Sinfulness, and to confess yourselves to Almighty God, with a full Purpose of Amendment of Life. And if ye shall perceive your Offences to be such as are not only against God, but also against your Neighbours, then ye shall reconcile yourselves unto them, being ready to make Restitution and Satisfaction, according to the uttermost of your Power, for all the Injuries and Wrongs done by you to any other; and being likewise ready to for

Give others that have offended you, as ye
 would have Forgiveness of your Offences
 of God's Hand: For otherwise the Receiv-
 ing of the Holy Communion doth nothing
 else but increase your Damnation.

Therefore if any of you be a Blasphemer
 of God, an Hinderer or Slanderer of his
 Word, an Adulterer, or be in Malice, or
 in Envy, or in any other grievous Crime, re-
 pent you of your Sins, or else come not to
 that holy Table, lest, after the taking that
 Holy Sacrament, the Devil enter into you,
 as he entered into Judas, and fill you full
 of all Iniquities, and bring you to Destruc-
 tion of Body and Soul.

And because it is requisite that no Man
 should come to the Holy Communion but
 with a full Trust in God's Mercy, and with
 a quiet Conscience; therefore, if there be
 any of you, who by this Means cannot
 quiet his own Conscience herein, but re-
 quireth farther Comfort and Counsel, let
 him come to me, or some other discreet and
 learned Minister of God's Word, and open
 his Grief, that, by the Ministry of God's
 Holy Word, he may receive the Benefit of
 Absolution, together with Ghostly Coun-
 sel and Advice, to the quieting of his
 Conscience, and avoiding of all Scruple and
 Doubtfulness.

to for
 give
 B 2

*Six Days Preparation for a worthy Reception
of the BLESSED SACRAMENT.*

For every Day in the Week, when we first awake

O P E N thou mine Eyes, O Lord
that I may behold the Wonders of
thy Law.

Awake, O my Soul, and sing Praise unto
the Lord.

Glory be to thee, O holy and immortal
God, for watching over me this Night.

Lord, give thy Angels Charge over me
to keep me in all my Ways.

Blessed Jesus! thou hast now raised up
my Body from Sleep, to raise me up at the
last Day to Life everlasting.

At our Uprising.

Early in the Morning will I cry unto thee
Lord, hear my Prayer, and accept my
humble Petitions.

All Praise, Honour, and Glory, be given
unto thee, O Lord God Almighty, for re-
newing thy Mercies to me every Morning
for refreshing me this Night with moderate
Sleep, and for preserving me from the Perils
of Darkness, O pass away my Transgressions
as thou hast done the Night, and scatter
ter my Sins as the Morning Cloud.

Lord, wash me thoroughly from my Wickedness, and cleanse me from my Sin; and let thy Holy Spirit so attend me this Day, that I may walk in thy Fear all the Day long. Hear me, O Lord, and pardon my Failings, and be pleased this Day to afford me thy Assistance and Direction, that I may glorify thy Name, both in my Thoughts, Words, and Actions; and to this End, put good Meditations into my Mind, and holy Desires into my Heart, and Truth into my inward Parts.

O set a Watch before my Mouth, and keep the Door of my Lips, that I offend not with my Tongue; grant that I may walk circumspectly, not as Fools, but as Wise, considering, that thou, O God, art about my Paths, and art acquainted with all my Ways, every thing being naked and open unto the Eyes of thy dreadful Majesty, before whom all the World must be judged at the last Day. Furnish me with all those graces, which may make me a worthy communicant at thy Holy Table. Affect my heart with an Holy Awe and Reverence, upon my approaching unto thee in this solemn Ordinance, lest I be found among the unworthy guests at thy Table, without the Wedding garment.

In a more special Manner stir up in me the graces of thy holy Spirit, whereby I may impartially examine the Condition of my

own Heart how I stand affected to thee in
 Regard of Knowledge, Repentance, and
 Faith; and likewise to Men, in respect
 of my Love and Charity: And grant that
 thou may renew my Covenant with thee by fresh
 Resolutions of strict and circumspect Walk-
 ing. And I humbly beseech thee, make
 good thy Covenant with me, by taking
 from me the Guilt and Power of my Sin
 and by giving unto me a new Nature, with
 all those Privileges that were purchased for
 me by the Death of Christ, which is here
 represented in this holy Ordinance. Grant
 this, O heavenly Father, for the Sake of
 thy dear Son, my alone Saviour, *Amen.*

Our Father which art in Heaven, &c.

The Collect for Pardon, Paraphras'd.

O GOD, thy very Nature and insepa-
 rable Property, was always, and
 ever, to have Mercy upon the Miserable
 and to forgive penitent and returning Sin-
 ners. O Lord, I am very penitent, and
 most grievously afflicted: O do thou receive
 and answer these my humble Petitions
 which I have made for thy Pity and Com-
 passion, and am now making for thy Cle-
 mency and Pardon.

And though I, a poor Wretch, must con-
 fess myself to be tied as a Slave, and bound

thee, O God the Father, I beseech thee, let the Pitifulness of thy Nature, and the Riches of thy great Mercy, which have delivered many others, loose me also, and set me free from the Bondage of Corruption, and the Vengeance due unto my Sins: And though I have nothing to deserve this Favour, I humbly pray thee to grant it, for the Honour of my Mediator, who interceeds for my Freedom, and of my Advocate that pleads my Cause, that it may be when thou wilt deny nothing to thy dear Son, Jesus Christ my Lord, to whom be the Glory of this Deliverance, *Amen.*

&c. O God the Father, bless me, and keep me: O God the Son, lift up the Light of thy Countenance upon me: O God, the Holy Ghost, give me Peace, now and for evermore, *Amen.*

Evening Ejaculations.

Lighten mine eyes, O Lord, that I sleep not in Death.
He that keepeth Israel, never slumbereth nor sleepeth.
The Darkness hideth not from thee, but the Night shineth as the Day; the Darkness and the Light to thee are both alike.

When thou liest down thou shalt not be afraid: Yea, thou shalt lie down, and thy Sleep shall be sweet.

I will lay me down in Peace, and take my Rest, for thou, Lord, only makest me to dwell in Safety.

Evening P R A Y E R.

Let my Prayer be set forth before thee as Incense; and the lifting up of my Hands as the Evening Sacrifice.

O Almighty God, I humbly beseech thee to pardon what Offences I have committed this Day, and let thy Fatherly Protection watch over me this Night. Thou hast commanded thy Loving-kindness to me in the Day-time, therefore shall my Song be with thee in the Night, and my Prayer unto thee, who art the God of my Life.

If Sleep, O Lord, depart from me, fill my Soul with Meditations of thyself, and teach me to commune with my own Heart upon my Bed, and be still. Lord, though I have foolishly wasted this Day past, amongst the many other Days of my Life which thou hast allotted for my Repentance and Amendment, yet be thou still graciously pleased out of thy free Bounty, to continue thy former Protection and Care over me, to refresh me with sufficient Rest, that thereby I may be enabled to do thee better Service in the Duties of the following Day.

Let my Sleep this Night, put me in
 Mind of my last Sleep by Death, of the
 Days of Darknes, which shall be many ;
 of that Time which shall shortly come,
 when this my Body shall be stretched upon
 Bed of Earth ; that when a few Days are
 come, I shall go into the Place whence I
 shall not return.

O let it not slip out of my Memory, that
 many go well to Bed, and never rise again
 till the Day of Judgment ; that every Day
 which passeth over me, does bring me near-
 er to my last Day, my Dissolution, and that
 dreadful Judgment, when I must give a
 strict Account of all my Actions, and re-
 ceive an eternal Doom, according to the
 Works which I have done.

Grant, O Lord, that these Considerations
 may make me walk warily, as being in
 continual Expectation of the Time of my
 departure ; to labour to grow better as I
 grow older ; and that the nearer I come to
 my latter End, the nearer I may approach
 thee and thy Glory.

But if thou hast determined to take me
 out of the World before I have another Op-
 portunity of approaching unto thee in this
 my Duty, O then be pleased to pardon
 my Sins in the Blood of Christ, and save
 my Soul in the Day of the Lord Jesus.

Our Father which art in Heaven, &c.
 Lord, be about my Bed, and about my
 Paths, and keep me this Night, and
 ever, *Amen.*

*Let these Prayers be used every Morning and
 Evening throughout the Week, and then read
 the Psalms and proper Lessons appointed
 for the Day. For more particular Prayers
 add to your Devotions, you may find in
 a Book called, The Whole Duty of Prayer.*

Monday Morning's Meditations.

*Earnestly inviting us to seek God early in
 Holy Ordinances.*

*Isa. lv. 6. Seek the Lord while he may be found
 Call upon him while he is near.*

CHRIST came into the World
 to save Sinners, and is willing that none
 should perish, but that all would come to
 everlasting Life: What an Encouragement
 then has every Christian to seek God early
 and to visit his holy Temple where
 may be found of all those who sincerely
 draw near to him.

When the Parents of Christ had for some
 Time lost their most holy Son, they sought
 for him in the Highways and Villages, and
 among their Kindred and Acquaintance
 but there they could not find him: At last
 almost faint with travelling, they went

to the Temple to implore God for Conduct
&c. and Success; their Faith assuring them,
that if they could find God, they should
not miss of finding the Holy Jesus: And
indeed their Faith and Industry was not in
vain; for they sought God, and found him
that was God and Man, in the midst of the
doctors.

They being surprized with Trouble and
Wonder, disordered not the Assembly, but
when Opportunity served, they began to
postulate with the Divine Child, Why
he would be absent so long, and leave his
grieved Parents? This Question produced
an Answer which will be for ever useful to
all that shall ever enquire after this Holy
Child: For as they complained of his Ab-
sence, so he reproved their Ignorance: Why
did you enquire after me in Highways and
Villages? And why, rather, did you not
come hither to look for me? *Wist ye not*
that I must be about my Father's Business?
There where God is worshipped, and loves
to dwell, where he communicates his Bles-
sings, there, and there only, we are sure to
meet our dearest Lord.

For this Reason, the Place of our Ad-
dress to God he is pleased to call his House:
For as God descended and came into the
Tabernacle invested with a Cloud, so Christ
comes to meet us cloathed with a Mystery:
He hath a House below as well as above:
here

here is his Dwelling, and here are his Provisions; here is his Fire, and here is his Meat; hither God sends his Son, and here his Son manifests himself.

And now, that we may know where to find him, we must be sure to look after him. He hath told us where he would be, behind what Pillar, and under what Cloud, and covered with what Veil, and conveyed by what Ministry, and present in what Sacrament: We must not look for him in the Highways of Ambition and Pride, of Wealth, or sensual Pleasures; but if we seek for Christ, we shall find him in the Houses of Prayer, in the Persons of the Poor, and the Retirement of the afflicted Soul: We shall find him in the reading of the sacred Scriptures, in pious Meditation, and in the Administration of the Word and Sacraments; if we repair thither as we ought, we shall be sure to find him whom our Soul longeth for.

The holy Communion, or Supper of the Lord, is the most sacred, mysterious, and useful Conjugation of secret and holy Things and Duties in Religion. It is not much explained in the New Testament, but left in its mysterious Nature. But if we understand what we are about, we cannot chuse but be invested with Fear and Reverence, and if we look with Fear and Reverence, it cannot be, but we shall understand many Secrets.

A Prayer for Monday Morning, preparatory to the Sacrament, for God's Assistance in our Week's Devotion.

O Most glorious Lord God, who givest thyself to be the Food of our Souls in the Wonders of the Sacrament, in the Faith of thy Word, and in the Blessings and Graces of thy Spirit; perform that in thy Servant, which thou hast prepared and effected in thy Son; strengthen my Frailties, heal my Sickneses, give me Strength to subdue my Passions, to mortify my Lust and sensual Pleasure, and to crucify all my Sins. Increase thy Divine Graces in all the Faculties of my Soul. Illuminate in me a bright Devotion, and extinguish all the Fires of Hell, evil Concupiscence, Pride, Envy, Malice, Covetousness, and all my spiritual Wickednesses. Pardon all my Sins, and fill me with thy Spirit, that by thy Spirit thou mayest dwell in me, and by Obedience and Love, I may dwell in thee, and live in the Life of Grace, till it pass on to the Life of Glory.

Lord, thou hast invited all penitent Sinners to come to be pardoned; all that are oppressed, to be eased; all that are sorrowful, to be comforted; all that are sick, to be cured; all that are hungry, to be filled; and all that are thirsty, to be refreshed with the Waters of Life, and sustained with the

Wine

Wine of select Souls. Admit me, O Lord, to this great Effusion of Loving-kindness, that I may partake of the Lord Jesus, that by him I may be comforted in all my Grievs, satisfied in all my Doubts, healed of all the Wounds of my Soul, and the Bruises of my Spirit; and being filled with the Bread of Heaven, and armed with the Strength of thy Spirit, I may begin, continue, and finish my Journey through this Valley of Tears, unto my Portion of thy Heavenly Kingdom, whither our Lord is gone before, to prepare a Place for every loving and obedient Soul.

Assist me mercifully, O Lord, in this my Week's Duty, in preparing myself for thy Holy Feast, make me a fit Guest for thy Table, and a worthy Partaker of all those Blessings which flow from so great a Mystery. Grant this, O Eternal God, for his Sake who died for me, and interceeds for me, and gives himself daily for me, my Blessed Lord and Saviour Jesus Christ, Amen.

If Opportunity permits, repair to the Service of the Church, or else read the Psalms, and proper Lessons for the Day at Home, and the Morning Devotions before mentioned.

Monday

Monday Evening's Meditations upon the
LORD'S SUPPER.

*Wherein CHRIST'S Institution is set forth;
his Precept to all worthy Receivers fully de-
monstrated, and the Benefits that is acquired
by all Sinners Communicants.*

Mat. xxvi. 26. *Take, eat, this is my Body;
and drink ye all of it, for this is my Blood
of the new Testament.*

Luke xxii. 19. *Do this in Remembrance of me.*

CHRIST being the Food of our Souls,
he is pleased to signify to us this Food,
by such Symbols and Similitudes as his pre-
sent State could furnish us withal. He had no-
thing about him but Flesh and Blood, which
are like to Meat and Drink; and therefore
what he calls himself, saying, *I am the
Bread of Life*, he afterwards calls his *Flesh
and his Blood*, saying, *My Flesh is Meat in-
deed, and my Blood is Drink indeed*; as if
Christ should have said, *That you may per-
ceive me to be Food for your Souls; see here is
Meat and Drink for you, my Flesh and my
Blood*; so to represent himself in a Way
that was nearest to our Capacity, and in a
more intelligible Manner, not farther from
Mystery, but nearer to our manner of Un-
derstanding; and yet so involved in Figure,
that it is never to be drawn nearer than a
Mystery,

Mystery till it comes to Experience, and spiritual Relish, and Perception.

But because we are not in Darkness, but within the Fringes and Circle of a bright Cloud, let us search as far into it as we are guided by the Light of God, and where we are forbidden by the thicker Part of the Cloud, step back and worship: For we have yet one farther Degree of Charity and Manifestation of this Mystery; the *Flesh* of Christ is *his Word*; the *Blood* of Christ is *his Spirit*; and by believing in *his Word*, and being assisted and conducted by *his Spirit*, we are nourished up to Life; and so Christ is our Food, and becomes Life to our Souls.

The Sacrament of the Lord's Supper is a Memorial Feast, appointed for a solemn Remembrance of Christ, our Lord, and a Seal of the Covenant that God hath made us in him. And this is principally designed for Two Things:

1. To remember us of our Lord and Saviour: And herein we are required thankfully and affectionately to call to mind, all that he hath done, and all that he hath suffered; his *Life*, *Doctrine*, and *Laws*; his *Passion*, *Resurrection*, and *Ascension*; his *Victory* over *Sin*, *Death*, and *Hell*; and the gracious Covenant that God hath made with us through him. These are all included in his Body and Blood, of which this holy

Sacra-

and Sacrament is a Sign, and a Memorial: And the Remembrance of these, which we are called to by the Divine Institution, is not only some slight and passing Thoughts, but a solemn and most serious fixing them upon our Minds, in order to the inflaming our Affections with Love, and our Wills with Resolution, that we may live answerably to that excellent Religion of the Holy Jesus which we profess.

2. It is the Seal of the Covenant, *The New Testament in my Blood*. Now the Covenant is, That God will give Pardon of Sin and eternal Life, upon the Conditions of Faith and Repentance: This he seals to us in the Sacrament, and assures us, that he, for his Part, will make good his Promises, which are *Yea* and *Amen*; and we on ours seal, That we will endeavour to perform the Conditions. So that the Lord's Supper is a Sacrament by which we consider those Engagements we entered into at Baptism: Then our Sureties undertook for us, that we should be faithful in the Covenant; and in this holy Ordinance we take all those Obligations upon ourselves, and in our own Persons promise to act according to them.

I am come now to the main Thing I design, that is, to urge this great Duty and precept of our Saviour's, *Do this in Remembrance of me*. Now there are commonly two things that usually oblige Men to Action, namely,

namely, Considerations of Duty, and of Interest: And these are both here, in the highest Degree, to engage us to this holy Ordinance.

First, We have the Motive, and Reason of Duty, a Duty in such Circumstances as have the greatest Obligations in them: A Lord, who hath a Right to our Obedience, both by Nature and by dear Purchase, hath commanded us to do this; and a Saviour, who hath rescued us from the Jaws of Hell and Death, and hath procured for us endless Life and Glory, hath required it of us.

Here is the Authority of just Power, and the Obligation of astonishing Love. We are bound by the Submissions we owe a Sovereign Lord, and by the Gratitude we owe an adorable Benefactor. The Son of God, the King of both the Worlds, the Redeemer of all Men, it is he that commands, and his *Commandments are not grievous*, had he put upon our Neck a Yoke heavier than the *Jewish* Ceremonies, had he enjoined a greater Number of costly and laborious Rites than those, and required so many of such Services from us, as would have taken up all our Time, and employed all our Strength, and wearied all our Powers; yet these we ought to have observed without repining, and thought all but small Homage to his Greatness, and a slender Acknowledgement of his Love.

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All these had been nothing to what he hath freely done for us Sinners ; nothing to his leaving the Bosom of his Father, and the Glories of the Upper World, and the Hallelujahs of the Blessed ; nothing to his descending to a World of Infamy and Woe ; nothing to his suffering the Scorns and Contradictions of Sinners, the Death of the Cross, and the Wrath of God : So that we had been wretchedly ungrateful, should we have stuck at any of these, or so much as murmured at them. O let us not refuse to take Notice of this his gracious Institution, which is neither costly, troublesome, tedious, nor laborious ; but if, on the contrary, we do neglect so great a Salvation, we shall see great Reason to be ashamed of our Omission, if we seriously meditate and consider.

That our Blessed Redeemer had lived a Life of Poverty and Dishonour for our Sakes : He had instructed us in the Ways of Happiness, by his excellent Doctrine and Precepts, and had gone before us in an incomparable Example : And now he was just about to compleat his Love, by offering up himself unto Death, to deliver us from it, and thereby to give an Instance of the most amazing Goodness that ever was. At this Time he enjoins his Disciples to do something in Remembrance of him.

And Lord! What is sufficient to be done in Memory of such Love! had he required the dearest of our Blood, and the choicest of our Substance, to be offered to him in Acknowledgment, should we have thought such Demands unreasonable? Would common Ingenuity have scrupled to make those Sacrifices for such Kindness? But, O Lord, thou callest not for these, thou lookest for no First-born of our Bodies, nor Chief of our Flocks: No, thou appointest only a Feast of Memorial, and commands us to remember this Love in that: And shall we not observe him in so small a Matter? hath he not deserved to be remembered by us? or do we know any better Way to signify our Remembrance of him, than that which himself hath prescribed? Should we not do as much as this at the Request of an ordinary dying Friend? And is not the greatest and best Friend that ever Creatures had worthy of such a Testimony of Affection from us? I am sure there is no one can be so brutish as to deny the Justness of the Duty, and methinks none should be so unworthy, as to refuse Compliance with it.

Secondly, If now the Considerations of Duty should not prove so powerful with you, there are others which use to be of more Force, namely, those taken from our Interest. And here I desire you to consider the great Benefits that a worthy Communi-

ant receives from the Holy Sacrament.

First, We receive Confirmation of our Faith; all Habits are increased by being exercised, and this Ordinance requires great Exercises of the Grace of Faith. For here we make a solemn Declaration of it, and thereby bind it stronger upon our Souls. And if this Divine Grace be sincerely and publicly professed, there is no Doubt but God will super-add his special Aid and blessing, *that out of Weakness it may be made Strong*. So that if your Faith be weak and trembling; if you are perplexed with Temptations to Unbelief, apply yourselves to this Holy Ordinance, as a proper Remedy; declare your Faith, and pray for more: If you believe God will help your Unbelief, *Mark, ix. 25.*

Secondly, Our Repentance will be heightened by our duly Communicating, even in all its great Acts: As, *First*, the Sense and sorrow of Sin. *Secondly*, Confession of it. And, *Thirdly*, an Averſation from it.

Thirdly, It increases our Love, both to God, and to one another; and roots out from us Envy, Hatred, Malice, and all Uncharitableness; and makes our Church Militant here on Earth, an Emblem of the Church Triumphant in Heaven.

Fourthly, Our Hopes are nobly advanced, strengthened by this Ordinance, thence the fainting Soul may derive Life and Quickness;

ness; for God having put the Seal to his Pardon, and to the Promises made him of eternal Life, his Hopes recover, and his Spirits return unto him; his Soul leaps for Joy, and all his Powers are full of Content and Pleasure.

Fifthly, It is an excellent Means to enlarge a Christian's Joy and Comfort; for there we are in a special Exercise of our Graces, and by them are prepared for Divine Peace and Pleasure; even, that *Peace of God which passeth all Understanding*, Phil. iv. 7.

Sixthly, It elevates our Spirits in our Gratitude and Praises. Praise and Acknowledgment of Divine Favours are all the return we can make for them; and we are to offer up these Sacrifices for ourselves, and all the other Creatures. Oftentimes the Commonness of our Mercies, takes away the Sense of them, and we pass them over with slight and customary Acknowledgments. But now, at the Blessed Sacrament, Divine Favours are particularly and solemnly represented, our Remembrance awakend, our Affections excited, and the devout Soul pours itself forth into Holy Eucharist and Thanksgiving. The Heart is full, the Mouth flows, all the Powers rejoice, and in rejoicing, break forth into Songs of Praise. And so begins the blessed Employment, which shall be the Work and Happiness of Heaven.

Monday Evening.

PRAYER preparatory to the Blessed
Sacrament.

O Most gracious Sovereign, who hast graciously vouchsafed, in the great Mystery and Work of thy Incarnation, to take our humane Flesh and Blood, together with our humane Soul, into the Unity of thy Divine Person, that God and Man might be One Christ, that so it might become possible for the immortal God to die for us, and for the Spiritual God to be wounded and pierced, and to shed his Blood for us.

Lord, thou didst not only give up thy blessed Body to be crucified, and thy precious Blood to be shed for my Redemption; but art still pleased to revive thy Death, to cause the Flame of thy Love to burn, and the Streams of thy Blood to run into my soul, in thy holy Sacrament. At thy Supper thou hast enjoined me by the Authority of thy Command, and encouraged me by the Invitation of thy Love, to appear before thee, and to feast at thy Table, to the glory of thy Mercy, and the eternal Welfare of my Soul.

Lord, grant that in all holy and awful obedience to thy Command, and in all thankful and diligent Observance of thy dear Love, I may make a sincere and conscionable

onable Use of this thy sacred Ordinance and not violate thy great and dreadful Authority, nor despise thy transcendent and wonderful Mercy.

Let the Apprehensions of the Greatness of thy heavenly Blessing, discharge me from all worldly Impediments; and let me not hearken unto the vain Occasions of frivolous Pleas of Dross and Dung, to hinder me from the Pursuit of thy heavenly Treasures. Let no Prohibitions from Earth, prevail against the Calls of Heaven. When thy King summons me, let not the Vassals detain me; neither let me be so Vile, as to bring Dust and Ashes in Competition with thee, nor prize the vain Societies of Sinners before the Holy Communion, and Fellowship with thee my Saviour. *Amen.*

A Conclusive PRAYER, to be said every Evening.

O Almighty God, who hast promised to hear the Petitions of them that ask in thy Son's Name, Lord, I humbly beseech thee most mercifully to bow down, and incline thine Ears to me, that have now made my Prayers and Supplications unto thee, and grant that those Things which I have faithfully asked according to thy Will, may effectually be obtained, to the Relief

Necessities, and to the setting forth of
Glory, through Jesus Christ our Lord.

The BLESSING.

THE Peace of God, which passeth all
Understanding, keep my Heart and
Mind in the Knowledge and Love of God,
of his Son Jesus Christ our Lord; and
Blessing of God Almighty, the Father,
Son, and the Holy Ghost, be with me,
remain with me, now, and at the Hour
of Death, and in the Day of Judgment.

Tuesday Morning's Meditations.

Showing the Danger of those who wilfully neglect this Holy Ordinance.

NOW they who neglect this Holy In-
vitation, disclaim Christ and his Re-
demption; for, First, they renounce a main
Article of the Creed, the Communion of the
Saints, their Communion with Christ, and
their Communion with one another.
First, Christ invites us to his Table, and
provides a Spiritual Entertainment for us,
and invites us to come, and to meet him
there, to enjoy Spiritual Correspondence,
Communion with him: And now, wil-
fully to refuse this Invitation, is to signify

our Contempt of the Holy Jesus, and declare, That we care not for any Nearness of Correspondence with him.

Secondly, They renounce the Communion of Saints one with another. The Holy Sacrament is the Feast of Charity and Christian Love, and there our Affections are united to God, and to our Brethren. There we profess to be of one Body, one Society, and to be all Members one of another. So that those who neglect and refuse this Holy Symbol of Love, break off from the Society of Christians, and declare they will have nothing to do with them, as far as they are concerned in that Name and Relation, but would rather have their Lot with the World, and Herd of Mankind: These are they that value not their Privileges, nor care for their Hopes.

Thirdly, They renounce their Baptism. This is the Sacrament of Entrance into Christianity; and here Engagements are laid upon us without our Knowledge and Consent. Now, at the Sacrament of the Lord's Supper, we solemnly engage and take those Obligations upon ourselves. If we refuse to do this, we withdraw our Consent from what was done in our Stead; we make our Baptism void, and put ourselves into the State of Infidels and Heathens.

Fourthly, They deny the very Profession of Christ Jesus: They will not so much

claim

nor pretend to him in any solemn significant Way. To say that we are Christians, and now and then to hear a Sermon, but cold Declarations of our Opinion, and no good Signification of our Faith. The right Profession of Christianity, is made by presenting ourselves at the Lord's Table, and owning our Faith there, that is a solemn and publick Confession and Acknowledgment.

Fifthly, Their Refusal, and Neglect, is a setting and renouncing the whole Covenant that God hath made with Sinners in Christ his Son. The Covenant on God's Part of Grace and Glory, and on ours, it binds Faith and sincere Obedience. We are called to the Sacrament to see God confirming what he hath promised, and assuring us he will make good what concerns him. On the other Side, we are to present ourselves there, profess our Readiness and Resolution, to perform our Part, to keep the Terms to which we were engaged, and upon which we expect the promised Blessings. Now, if we wilfully refuse this Confirmation, we withdraw ourselves from the Covenant, and declare, that Grace and Glory are Things we neither care for, nor expect; and therefore we will not oblige ourselves to any Faith or Obedience, but will be as free as the Air to follow the Devil and our Lusts; so are very far from being Christians.

Read the Psalms and proper Lessons for Morning Prayer, and make use of some Devotions out of the Liturgy, or out of The Whole Duty of Prayer and Meditation, designed for this Purpose.

A P R A Y E R for Tuesday Morning

To beseech God to fit and prepare us for the
 HOLY SACRAMENT.

O Eternal God, fit and prepare me for thy Holy Table; and let me not once dare to think of preferring Satan and his before thee and Heaven, so as to keep away from those thy great Mysteries and Mercies, or be loth to part from any beloved Sin when a Saviour calls. Let not my greatest, and thy vilest Enemies prevail over me to keep away, but make me willing to part with the dearest Bosom Corruptions, that I may partake of thy Heavenly Benediction.

Divorce my Soul from all Iniquity, that I may contract myself unto thee, in thy Marriage Feast and Solemnity. Let not any Blessings that thou hast bestowed upon me in temporal Things, make me forget my Dependance upon thee, or the great Necessity I have of thy heavenly Mercy. Neither let any Advancements puff me up and despise thee, or neglect the Pursuit

ose Coelestial Dignities, which thou offerest me in Christ my Saviour.

But the more thou dost bless me, the more inure me to serve thee; and the more thou hast exalted me, the more make me to honour thee; and the higher thou hast advanced me above others in the Dignities of this World, the more let me labour to get above others in Spiritual Dignities; and make me always to esteem it my greatest honour, to honour and serve thee, and to continue in thy Favour.

Let not Idleness, Sloth, or servile Fear, discourage me, or betray me to the Neglect of those great inestimable Advantages that thou offerest unto me in this thy Blessed Ordinance; but make me active and diligent, lively and fervent in my holy Address to thy Holy Table; and to think no pains nor Industry too much to gain Heaven and eternal Life.

O let not my Sins, though great and many, affright me from them, by reason of my Unworthiness, but let the humble Sense of them rather drive me towards thee: and the more and greater my Maladies are, the more let me earnestly hasten unto thee, who art the great Physician of my Soul. O Lord, thy Blood is Balm for the most grievously Wounds; thou hast both the Skill and the Will to cure and heal the most desperate Diseases of those, that with penitent

tent Hearts, seek unto thee for Relief and Recovery.

Let all my Weaknesses send me unto thee for Strength, and all my Wants drive me unto thee for a Supply. Let all my Sorrows dispatch me unto thee for Comfort, and my Afflictions hasten me unto thee for Redress. Let all my Dangers make me run unto thee for Refuge, and the Sense of the Death and Hell which is due unto me by my Iniquities, move me to seek Life and Heaven in thee.

Thou callest not those that are perfect, righteous, but kindly sayest, *Come unto me all ye that labour and are heavy laden, and I will give you Rest.* Lord, I am heavy laden with my insupportable Load and Burthen of Sins, which are ready to press me down under the nethermost Hell, without thy support me with thy heavenly Goodness. Make me to labour under this Load with contrite and broken Spirit, that I may find eternal Rest in thee.

Suffer me not to be so foolish as to seek Excuses to divert me from thee, who art the Sum of all my Felicity; neither permit me to hearken to any that may entice me from thee; but make me watchful against all Impediments, and provident before-hand for all Advantages, that may promote and expediate my holy Addresses unto thee, thy heavenly Table. *Amen.*

Our Father which art in Heaven, &c.

Preparation for a worthy Receiving the Blessed Sacrament of the Lord's Supper.

That would be a worthy Receiver, must first observe that Rule of St. Paul, 1 Cor. xi. 28. *Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.* First, A Man must examine himself; and, Secondly, A Man must not eat of these Mysteries till he be examined; for that were dangerous, and may prove fatal. But when a Man is examined, he must eat; for else that Examination were to no Purpose.

EJACULATIONS.

Examine me, O Lord, and prove me; try my Reins and my Heart, Psal. xxvi. 2.

Let us search and try our Ways, and turn again unto the Lord, Lam. iii. 40.

Who can say, I have my Heart clean, I am free from my Sins? Prov. ix. 20.

Who can tell how oft he offendeth? O cleanse me from my secret Faults, Psal. xiv. 12.

Secondly, Thou must examine whether thou hast an earnest Desire to partake of the Lord's Table; for it is not only a willing Mind that is sufficient, but an hungry

Desire and Appetite, as well as Willingness; if thou canst find this Desire in thee thou art happy; if not, humble thyself before God, and beseech him to work and stir up in thee, the good Motions of the Holy Spirit.

E J A C U L A T I O N S.

Like as the Hart panteth after the Water Brooks, so longeth my Soul after thee, O God. My Soul is athirst for God, yea, even for the Living God. When shall I come and appear before the Presence of God? Psal. xlii. 1, 2.

O let my Mouth be filled with thy Praise that I may sing of thy Glory and Honour the Day long, Psal. lxxi. 7.

Thirdly, Examine thy Knowledge of those Things which God hath revealed to thee in his Holy Scriptures, without which thou canst receive no Benefit to thyself in what thou doest, but art as a dead Person: And hence it is, that many receive this Sacrament without any Benefit to themselves, because they are not able to discern it aright. Now thou must consider, that the Bread and Wine (tho' in themselves ordinary) being ordained of Christ, are now become Holy; and whereas Christ blessed this Sacrament, at the first Institution, you are to know, That it is a Blessed Sacrament.

E J A C U L A T I O N S.

Surely that the Soul be without Knowledge not Good, Prov. xvi. 2.

God will have all Men to be saved, and to come to the Knowledge of the Truth.

For there is one God, and one Mediator between God and Man, the Man Christ Jesus, Tim. ii. 4, 5.

And this is Life Eternal, that they might know Thee, the only True God, and Jesus Christ whom thou hast sent, John xvii. 3.

Fourthly, We must examine our Belief: For though we receive the Bread and Wine with our bodily Hands, yet, if we have not Faith, we want a Hand to receive the Body and Blood of Christ, and the Comfort which cometh thence ariseth unto our Souls. Now the Faith that is here required of us, is, to believe, that the Merits of Christ's Death and Passion are alone sufficient for our Redemption, without any Merits at all, or Satisfaction of ours: And that if we truly repent us of our Sins, God will then be merciful unto us, in accepting our Endeavours, through the Merits of Christ Jesus: And that this Sacrament is a Means ordained of God, to exhibite unto us Christ Jesus, with his Merits, and a Seal to confirm our Faith.

E J A C U L A T I O N S.

Examine yourselves whether ye be in the Faith, prove your own selves, 2 Cor. xiii.

Without Faith it is impossible to please God for he that cometh to God, must believe that God is, and that he is a Rewarder of them that diligently seek him, Heb. ix. 6.

I am the Bread of Life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst, John. vi. 35.

Fifthly, We are to examine, whether we have attained to a competent Measure of Repentance: And, indeed, if we truly inspect into ourselves, and consider that we must one Day give an Account for every idle Word, we shall find Matter enough for Repentance, if our Hearts be not hardened in Sin.

E J A C U L A T I O N S.

I am ashamed, and blush, to lift up my Face to thee, my God, for my Iniquities are increased over my Head, and my Trespass is grown up unto the Heavens, Ezra, ix. 6.

O Lord, to me belongeth Confusion of Face, because I have sinned against thee, Dan. xi.

Wherefore I abhor myself, and repent in Dust and Ashes, John, xii. 6.

I acknowledge my Faults, and my Sin ever before me, Psal. li. 3.

But thou, Lord, I know art nigh unto them
that are of a contrite Heart, and will save
such as be of an humble Spirit, Psal. xxxiv. 28

Sixthly, We must examine our Love and
Charity, This is a Duty which concerns
our Neighbour and that is free forgiving
those that have offended us, with a Testifi-
cation of the same, when Occasion is offer-
ed: and Reconciliation of ourselves have
being.

E JACULATIONS.

Though I speak with the Tongues of Men and
Angels, and have not Charity, I am become as
sounding Brass, or a tinkling Cymbal.

And though I have the Gift of Prophecy, and
understand all Mysteries, and all Knowledge;
and though I have all Faith, so that I could
move Mountains, and have no Charity, I
am nothing.

And though I bestow all my Goods to feed the
poor, and though I give my Body to be burned,
and have not Charity, it profiteth me nothing.
Cor. xiii. 1, 2, 3.

By this shall Men know that ye are my Dis-
ciples, if ye love one another, John, xiii. 35.

Heads

Heads of Self-Examination; being a Catalogue of some Sins to examine ourselves by according to the Rule of the Ten Commandments.

(At every Particular, ask thy own Heart *Am I Guilty of this?* And whatever Particular thou art Guilty of, make serious Resolutions against it for the future.

Breaches of the First Commandment.

THEY, that with the Fool in the Heart, perswade themselves there is no God.

2. They that endeavour not to acquaint themselves with God's Power, Majesty, Justice, Mercy, Wisdom, Unchangeableness, and those other Attributes of the Divine Nature.

3. Not searching the Scriptures, but neglecting to read them; or heedlessly not observing what we read.

4. Not fearing God as we ought, but rather fearing Man, who can only destroy the Body, and caring not how we displease God, that can destroy both Body and Soul.

Breaches of the Second Commandment.

1. Neglectfulness, in setting any Time apart for our secret Devotions betwixt God

2. Carelessness in the Performance of the

Duty

Duty with our Families and near Relations,
and in Publick with the Congregation.

3. Our approaching before God without
that Preparation, Reverence, or Attention
as becomes such vile Creatures speaking to
so great a Majesty.

4. Our not hungering and thirsting after
the most Holy Sacraments of Christ's Body
and Blood, and not partaking of it so fre-
quently as our Necessities and Opportunities
do require.

Breaches of the Third Commandment.

1. Using wicked Oaths, Cursing, Execra-
tions, unlawful Vows, and light irreverent
mentioning of God, by using many idle
Words to prophane his Name.

2. Breaking the Vow of our Baptism, and
neglecting all those good Promises and Re-
solutions which since we have made: Deal-
ing falsely in our Covenants, when our Heart
is not set aright, and our Spirit not stedfast
with God.

3. Carefulness in the Vindication of the
Glory of his Name, and Truths, when they
are vilified by others.

4. Prophaning our Profession of Christia-
nity, with an unholy Conversation; and
not behaving ourselves so sincerely in regard
to God, nor so inoffensively in respect of
our Men, as we should.

Breaches

Breaches of the Fourth Commandment.

1. Not remembering to keep the Lord's Day Holy; that is, when we are not mindful before Hand to prevent and avoid all such Business as may distract us in those Duties that belong unto that Day.

2. Failing in those publick and private Duties that concern the Sanctification of the Sabbath, Meditation on the Word we hear, searching the Scriptures to prove the Truth of it, private Prayer, mutual exhorting and stirring up each other unto holy Duties, and not contemplating upon God's Providence.

3. Not resting from our usual Works and sinful Desires, but mispending much of that precious Time in Idleness and Vanity, or else satisfying ourselves in a superstitious customary Observation of the outward Rest, without the regarding the Means, of the Works of Sanctification.

4. When being weary of the Sabbath we wish it were gone. and cannot call it a Delight.

Breaches of the Fifth Commandment.

1. Not behaving ourselves answerable to our several Relations.

2. Not carrying it modestly and gravely to our Inferiors, nor going before them as an Example of good Life.

3. No

3. Not being humble and dutiful to our superiors; not submitting to them for Conscience Sake, as being ordained by God.
4. Not thankful to our Benefactors, either not remembring, or not acknowledging, or not esteeming, or not requiring them according to your Power.

Breaches of the Sixth Commandment.

1. Wounding and murdering the Souls of others, through Scandal, by misguiding them, or grieving them; when we encourage them in their evil Courses, either by Promotion, Council, Example, or Consequence.
2. Being Senseless and Hard-hearted at the Miseries of our Brethren, not weeping with them that weep.
3. Not being heartily affected at those publick Evils, wherein we ourselves are not more immediately and particularly concerned.
4. By neglecting our own bodily Health and Welfare, through Intemperance, and immoderate Passions; and by being careless of our own Souls.

Breaches of the Seventh Commandment.

1. Having our Minds full of unchaste desires, or cherishing in ourselves any lustful and unlawful Action.
2. Delighting our Thoughts in the Fan-

cy and Speculation of those Lusts which we have not an Opportunity to act.

3. Opening our Ears to filthy and uncleane Communication, and uttering obicene and unfavoury Speeches.

4. Not being wary and circumspect in avoiding all Suspitions and Appearances of Evil.

Breaches of the Eighth Commandment.

1. Being discontent at our Estates, and greedy of Gain, full of restless and unsatiable Desires after earthly Profits.

2. Not being conscionable in getting Wealth, or being negligent and idle in those Callings wherein we should provide for ourselves and Families.

3. Using Violence and Oppression, Craft and Over reaching, by being unfaithful in our Words and Promises.

4. Not being discreet in laying out the Talents committed to our Stewardship, being too sparing and parsimonious unto good Purposes, and too lavish upon dishonest and unnecessary Occasions.

Breaches of the Ninth Commandment.

1. Concurring with others in false Judgment against our Neighbours, and being uncharitable in our speaking, hearing, and thinking.

2. Subject to reviling, scornfull, slander

his Speeches, very ready to speak ill, and to spread the Faults of our Neighbours, when it does no Way concern us, or is like to benefit others.

3. Not careful in upholding our Neighbour's Credit, by admonishing, exhorting, rebuking them, according to our Callings and Opportunities.

4. Not labouring to be such as we would seem to be; not endeavoring to keep a good Report before Men.

Breaches of the Tenth Commandment.

1. Not having such a holy Disposition in our Minds unto the Duties of Charity, as God hath required.

2. Being apt to favour and entertain the Temptations that are suggested to us.

3. Our Minds entertaining Fancies and wicked Perturbations, arising from our corrupted Natures.

4. Delighting ourselves in an evil Imagination, keeping it close, and rowling it in our Thoughts, though our Minds, perhaps, do not consent to the acting of it.

5. Being much addicted to Strife, and not loving Peace and Quietness, but ready to go to Law upon every slight Occasion.

A P R A Y E R after Examination.

O Lord my God, I have now, by thy Assistance, considered my own evil Ways,

Ways, and find myself guilty of the Breaches of all thy holy Commandments, with many others, which have slipped my Memory.

But O thou, who only knowest my Heart, and who only canst change it, create in me such a broken and contrite Heart, as thou hast promised not to despise, and so deep a Sense of my own Sin and Misery, that my Repentance may bear some Proportion to my Guilt.

O my God, pardon all my Failings, and perfect that good Work thou hast begun in me, for the Merits of Jesus Christ my Saviour; in whose Holy Words, I sum up all my Wants.

Our Father, &c.

Tuesday Evening's Meditations.

Preparatory to the Blessed Sacrament; wherein the Excuses of some who would refrain coming, reckoning themselves unworthy, are answered.

MANY poor Souls will, out of a Scruple of Conscience, say we would come to the Lord's Table, but alas! we are not worthy of so great an Honour and Privelege; and therefore we are afraid to come; for we hear what St Paul says 1 Cor. xi. 29. *He that eats and drinks unworthily, eateth and drinketh his own Damnation*

Now

Now, to this I answer, and do confess, we are also unworthy of common Mercies and Favours which we daily enjoy, as Health, Meat, Drink, and Raiment; and of the more usual spiritual Mercies; that God should speak unto us, or that we should be permitted to speak unto him; shall we therefore starve ourselves, and go naked; Shall we therefore refuse to hear and pray? In the Holy Sacrament there is something of Duty, and Privelege; and when we are commanded to perform a Duty reasonable and just, shall we refuse, because we are unworthy? When we are invited to a Benefit, great, free and necessary, shall we resist it because we are unworthy? To do this, is to render ourselves more undeserving: for when God offers Favours, we may, and ought to accept, though we are unworthy of them. For all Men are unworthy in the Sense of the Law.

Every Man in his best Estate is altogether filthy, Psal. xxxix. 5.

We are all as an unclean Thing, and all our Righteousnesses are as filthy Rags, and we all do fade away as a Leaf, and our Iniquities, like the Wind, have taken us away, Isa. lxiv. 6.

Now the Meaning is, all Men are Sinners, and their best Services are imperfect and polluted; for there is none righteous, no not one, according to the Strictness and Severity

verity of the Law, which requires unfin-
ning Obedience. This Unworthiness there-
is not a Reason why thou shouldest refrain
coming to the Lord's Table.

If thou art sensible of this thine Unwor-
thiness, and desirous to be made more wor-
thy, thou oughtest for that Reason to come
for 'tis such as Christ invites, when he gives
this Summons :

*Come unto me all ye that are weary, and
heavy laden, and I will give you Rest.*

*Take my Yoke upon you, and learn of me
for I am meek and lowly in Heart ; and ye
shall find Rest in your Souls.*

*For my Yoke is easy, and my Burthen is
light, Mat. xi. 28, 29, 30.*

*Lo, every one that thirsteth, come ye to the
Waters ; and he that hath no Money, come ye
buy and eat : Tea, come, buy Wine and Milk
without Money, and without Price.*

*Wherefore do you spend your Money for
that which is not Bread, and your Labour for
that which satisfieth not ? Hearken diligently
unto me, and eat ye that which is good, and
let your Soul delight in Fatness.*

*Incline your Ear, and come unto me ; hearken
and your Soul shall live ; and I will make an
everlasting Covenant with you, even the sure
Mercies of David, Isa. lv. 1, 2, 3.*

*The Spirit and the Bride say, Come ; and
let him that heareth, say, Come ; and let him
that*

that is a Thirst come; and whosoever will, let
 him take of the Water of Life freely, Rev.
 xii. 17.

Sense of spiritual Wants, and a Desire of
 spiritual Supplies; is Part of Gospel Wor-
 ship, and that which gives us a Right to
 this Sacrament. Thy being an unworthy
 sinner, is not a sufficient Reason why thou
 should'st refrain, except thou art obstinately
 resolved to continue so.

The Beggar is never the more unworthy
 of an Alms because he is miserable, and
 clothed with Rags; nor the Sick-Man the
 more unworthy of the Care and Pains of a
 Physician, because his Disease is great and
 violent upon him. If indeed the Beggar
 loves and chuseth Want, and scorns Chari-
 ty: If the Patient hates and resists the Phy-
 sician, and his Applications; in such a
 Case, the one is unworthy of Relief, and
 the other of the Means of Health. Now if
 this be thy Case in Spirituals, thou art un-
 worthy, and till thou art of another Tem-
 per I would not perswade thee to come.

But if, on the other Hand thou art sen-
 sible of thy Sins, and desirous of Pardon
 and Grace to reform, thou hast the Qua-
 lification that renders thee one that may,
 and ought to come; and thou art as worthy
 as a Beggar is of an Alms, or the Sick of a
 Physician; That is, thou wantest it, and

Christ

Christ invites thee to come, and to receive Supplies suitable to thy Wants. So that it be thus with thee, the Sentence of the Apostle pronounced on him that *eats and drinks unworthily*. will not concern thee.

Read the Psalms and proper Lessons appointed for Evening Prayer, &c.

A PRAYER for Tuesday Evening, preparatory to the Sacrament.

O Lord, I come unto thee as a poor needy Wretch unto a rich Treasure; and as a Beggar, humbly craving the Alms of thy Mercy and tender Compassion; make me to come unto thee as the Hungry unto Food, and as the Thirsty unto the Waters of Refreshment. Thou only, O Lord, canst relieve my Wants and Necessities; for thou art the Bread of Life, and the Well of eternal Salvation.

I come unto thee, O Lord, as the Sick unto the Physician, as a poor drowned Soul into the Ark of thy Mercy, and as a Weather beaten Ship-Wreck'd Passenger into a fair and safe Harbour. Lord, thou art the only Physician, which can cure my Maladies; O heal my Soul, for I have sinned against thee: Be thou unto me, O God, an Ark of Security, and a Haven of eternal Rest, against all the Storms and Tempests

Satan, which would keep me back from
thy holy Table. And accept of me, I hum-
bly beseech thee, tho' in myself unworthy,
and make me a worthy Partaker of thy
Heavenly Feast. Be thou all in all to me,
that I may seek thee earnestly, and do thou
receive me graciously, through Jesus Christ
my only Lord and Saviour. *Amen.*

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, and
the Love of God the Father, with the sweet
and comfortable Fellowship of God's Holy
and Blessed Spirit, be with me this Night,
and for evermore. *Amen.*

Wednesday Morning's Meditations.

*Upon some Passages of the Life of our Lord
and Saviour, preparatory to our worthy
Receiving the Blessed Sacrament.*

CHRIST'S *Humility in riding upon an Ass
to Jerusalem, and Washing his Disciples
Feet, &c.*

ORD, how great was thy Humility!
how admirable was thy Meekness!
thou, being King of Kings, Prince of
Heaven, and the Lord of Lords, didst chuse
filly Asses to ride upon to an ungrateful
City: Thou wert not ashamed to sit upon
the Back of as mean and as contemptible a
creature, as could be found out amongst those

innumerable Multitudes which thy mighty Hand hath created.

And was it not a true Sign of thy sincere Love, to vouchsafe thy Servants to sit down with thee at thy Table? O, how great was thy Humility, to become the Disciples Servant, and to wash their Feet! St. *Peter* was unwilling that thou, O dear Redeemer, who wast his Lord and Master, shouldest use that Condescension: But when gentle Entreaties would not take Effect, thou didst add importuning Motives, by telling him, That he should have no Part with thee, unless thou didst wash his Feet. The holy Apostle seeing he could not avoid so great an Honour, being zealous to keep his Interest in so gracious a Lord and Master, cried out, *Wash not my Feet only, O Lord, but also my Hands and my Head*, John xiii. 9.

And now, with St. *Peter*, O Lord, I cry unto thee, *Wash my Heart*, that it may be no more corrupted with evil Thoughts: *Wash my Hands*, that they may be no more stained with wicked Works: *Wash my Tongue*, that it may be no more polluted with evil Words: *Wash, and clear my Eyes*, that they may be no longer blinded with Vanity: *Wash, and Purge my Ears*, that they may no longer listen to the Voice of Iniquity.

Wash me, O Lord, and make me clean for, from the Crown of my Head, to the

le of the Foot, all and every Part of me
infected with a Leprosy of Corruption :
and there is nothing to be found in me
at loathsome Pollution. Yet, O Lord, if
thou wilt, thou canst make me clean ; so that
I may appear in thy Sight with Confidence,
and approach unto thy glorious Presence at
thy Holy Table, with a full Assurance of
thy gracious Acceptance of me.

What greater Gifts, O Lord, could'st thou
have bestowed upon us, than to leave us so
great a Legacy, as that of this Blessed Sacra-
ment ! It is so rich an Inheritance, that the
value of it is inestimable. Some leave their
heirs large Possessions, in Remembrance of
which they erect stately Sepulchres, *that*
their Names might remain amongst Men. But
thy Bounty, most holy Jesus, doth far ex-
ceed them all ; for thou hast left thy own-
self unto us, that we might have a conti-
nual Representation of thy Holy Passion in
our Minds, and often think upon thy merito-
rious Death in our repenting Hearts. And in
this thy Blessed Sacrament, which ought so
highly to be honoured, and most reverently
to be celebrated by us, thou givest thyself to
us for Food, to be received by us by Faith,
which nourishes all those who are worthy
receivers, to everlasting Life, and delivers
them from the Doom of eternal Death.

*Read the Psalms and proper Lessons, ap-
pointed for Prayer.*

Prayer.

*An humble Confession of Sins before Receiving
the Blessed Sacrament.*

O Eternal Lord God, I have in a heinous
Manner sinned against thee, and have
transgressed against all thy holy Laws: I
have not always set thee before mine Eyes,
but have been prone to Misbelief and
distrust in thy Promises, and have been full of
wandring Thoughts in thy Holy Service.

O God, be merciful to me a Sinner.

I have been guilty of framing to myself
divers vain Imaginations, and have often
drawn near unto thee with my Lips, while
my Heart hath been far from thee, I have
abused thy sacred Name, by which only we
can expect Salvation, by rash Oaths, Ex-
communications, Vows, and Promises.

O God, be merciful to me a Sinner.

I have too often absented myself from
thy holy Word and Sacraments, and vainly
mispent those Days which are hallowed
to the Honour of thy great Name: Neither
have I given that due Obedience and
Respect to those, whom thou, O God, hast
placed over me.

O God, be merciful to me a Sinner.

I have envied the Prosperity and Welfare
of others, and have let loose my Passions of
Anger, Malice, Revenge, and all Unchari-
tableness, and have not, as I ought, relieved
my poor Brethren.

O God, be merciful to me a Sinner.

have permitted my Affections to wander
centiously : I have not made a Covenant
with my Eyes, nor guarded my Ears and my
Tongue from Vanity : Neither have I pre-
served my Body in that Holiness, Honour,
and Purity, which becometh thy Holy
Temple.

O God, be merciful to me a Sinner.

I have not esteemed Godliness as my
greatest Gain, neither have I been content
with that which thou hast allotted me ; I
have been very guilty of Pride, Vain-glory,
and Flattery, and have encouraged Vice,
and have been ashamed of the Paths of
virtue.

O God, be merciful to me a Sinner.

I have sinned with an high and presump-
tuous Hand against thee, in Imagination,
delight, Consent, Action, Custom, Habit,
perseverance, and in this, against the Light
of my own Conscience, and the Holy Mo-
tions of thy Ever blessed Spirit.

O God, be merciful to me a Sinner.

All this have I done, and much more,
which may be added to my Heap of Sins and
transgressions, which I have sinfully forgot-
ten, carelessly passed over, or foolishly been
ignorant of, to thy Dishonour, and mine
own Discomfort.

O God, be merciful to me a Sinner.

A Suppliant Prayer for Forgiveness of Sin

O Most mighty God, and merciful Father, who hast Compassion upon Men, and hatest nothing that thou hast made; who wouldest not the Death of a Sinner, but that he should rather return from his Sin and be saved; mercifully forgive me my Trespases; receive and comfort me, who am grieved and wearied with the Burthen of my Sins: And though I have nothing to say for myself nor can pretend that I knew not what I committed, yet let thy Stripes and Wounds, thy Cross and Passion plead for me. Thy Pity is always to have Mercy; to thee only it appertaineth to forgive Sins: Spare me, therefore, good Lord; spare me, who thou hast redeemed with thy most precious Blood. Enter not into Judgment with thy Servant, who am vile Earth, and miserable Sinner; but so turn thine Anger from me, who meekly acknowledge my Vileness, and truly repent me of my Faults, and so make haste to help me in this World, that I may ever live with thee in the World to come, through Jesus Christ my only Lord and Saviour. *Amen.*

Prayer for Wednesday Morning, that God would be pleased to qualify us, that we may become worthy Receivers of the Blessed Sacrament.

Most merciful Redeemer, inspire thou my Mind with a serious and continual contemplation of thy gracious Humillity : Let thy Lowliness and Meekness humble my ambitious Thoughts, and cast down the stiffness of my Pride : Let my Feet tread thy Steps, and teach me to walk in thy Paths ; level my Actions, by the Rule of sober Moderation : Keep my Heart from presumptuous Thoughts, and bridle my tongue from proud unprofitable Speeches. O Lord, let not the vain Allurements of worldly Honour, nor the greedy Desire of deceitful Riches, withdraw my Mind from serious Consideration of thine infinite Love : But let it always admire thy glorious Majesty, and evermore meditate, that I may likewise imitate thy admirable Meekness and Humility.

And now behold, O my Soul, thy Bridegroom cometh, let us go forth to meet him ; let us strew the Ground with Branches, and cover the Way with our Garments, before our heavenly King and loving Saviour : Let us go forth adorned with the Ornaments of good Works, gloriously triumphing over our murdering Vices, bearing in our Hands

the Violet of Humility, the beautiful Lill of unspotted Chastity, and the lovely Rose of long-suffering Charity. For these are the fragrant Flowers, O Lord, which thou most delightest in.

Endue me, therefore, O thou Lover of Souls, with thy heavenly Grace, that I may become a worthy Partaker at thy Holy Table. O thou, that art the Life of the World, give me evermore of that Bread which may nourish my Soul unto everlasting Life: And grant that I may be enabled by thy Grace, to eat worthily, that I may remain in thee eternally, and thou in me everlastingly; for in thee is the Fountain of Life, and in thy Light I shall see Light.
Amen.

Our Father which art in Heaven, &c.

Wednesday Evening's Meditations.

CHRIST foretells his Death, to his Disciples
and prays thrice in the Garden.

After our Blessed Lord had fed his Disciples with his precious Body, and refreshed them with his Blood, he was troubled in his Spirit, and said to his Disciples: *Verily, verily I say unto you, That one of you shall betray me, which eateth with me, that the Scripture may be fulfilled; he which eateth the Bread, hath lift up his Heel against me.*

O how hard is this Saying, O Blessed Hour! O what a harsh and bitter Repast thou reserved for thy Disciples at the end of thy Supper! For having washed their Feet, and refreshed their Souls with thy precious Body and Blood, thou givest them Gall and Wormwood, by uttering of these sorrowful Words!

O how their Countenances were suddenly changed; their Hearts overwhelmed with Floods of Sorrow; their Minds perplexed with excessive Grief; the Fervency of their Fires quite extinguished, and all their Hopes wholly frustrated, when those unexpected Words had entered their Ears, pierced their Hearts!

Wonder and Amasement was now amongst them the universal Scene; for they could not imagine who could conspire against their Lord and Master; but every one with Fear and Trembling, asked, *Master, is it I?* Judas! Is it possible at this very Time to see the Death of thy Master, when he was doing for thee, and all the World, the most strange endearing Action that an infinite Wisdom could devise? God can turn Good out of Evil, but *Woe be to him by whom the Evil comes.* Never, O Lord my God, let me presume on my own Strength; never let me despair of thy Grace; but with prudent Fear suspect myself, and with humble Confidence rely on thee.

Behold now thy dearest Lord entering the fatal Garden; he lays himself prostrate on his Face earnestly praying to his Father who refuses to hear him; this is indeed the Beginning of my Saviour's Sorrow. But O how sharply it begins! 'Tis true, an Angel comforts him from Heaven, but it only serves to raise his Conflict into an Agony, and he turns his ardent Prayer into a Sweat of Blood. O Glorious Pattern of Divine Perfection! Thrice the beloved Son implores the Compassion of his heavenly Father, and thrice he is denied; yet still he humbly prays, still constantly renews this free Concession: *Thy Will be done.* O generous Charity! If to redeem poor Man, this Cup must be drunk, how deep, how bitter soever, at any Rate it shall be undertaken.

*Read the Psalms and proper Lessons,
Evening Prayer.*

*A PRAYER for Wednesday Evening
preparatory to the Blessed Sacrament.*

LEARN here, O my Soul, of thine afflicted Saviour, where to seek a Salve for thy Wounds, and from whence thou may'st have for Help, when any approaching Danger threatens thee, or any anxious Cares surround thy Heart. Pour forth thy Prayers into his holy Sanctuary; let them ascend unto him as a pleasing Sacrifice, that his Blessing

ay descend upon thee with Comfort and refreshment, even like Rain into a Fleece of Wool.

O Blessed Lord, thou prayedst three times, uttering the same Words! thy Pangs in thy Agony were so bitter, and thy Pains so dolorous, that thy Sweat ran down like drops of Blood; so heavy was the Displeasure of thy Father against thee for our Sins, and so great was the Burthen of our Iniquities which was laid upon thee!

But in the Extremity of thy Passions, and sorrow of Soul, thy heavenly Father sent down an Angel from his holy Habitation to comfort thee; which shews us, that thou, great God, wilt never leave nor forsake any that are in Sorrow and Affliction, that he will be upon thee faithfully. Thou hast, O Lord, commanded us to call upon thee in trouble, and hast promised to deliver us: and as thou hast commanded the one, so wilt thou never fail to perform the other.

Draw me, O blessed Jesu, to the Garden where thou wert, that I may see thee praying, and suffer a Part with thee in thy Afflictions: Call me, and say, *Come into my Garden, my Sister, and Spouse*; make Hast, my Soul, to come to thy beloved, because thy Beloved is gone up into his Garden, to his Bed of Spices, that he may feed there, and gather Lillies.

But, O how should I, who am but Dust and Ashes, and a Mass of all Iniquity and Misery, humble and cast down myself when I approach so glorious a Majesty! I confess I must stand afar off with the poor Publican, terrified with the Horror of my Sins, & which are so weighty, that I cannot lift up my Eyes unto Heaven! Teach me, O Lord, this Lesson of true Humility, that so I may enter into thy joyful and glorious Eternity. *Amen.*

Preparatory to the Holy Sacrament.

Christ is scourged, and crowned with Thorns.

O H! how should mine Eyes have gushed forth with Tears, and my Heart have been wounded with the Sword of Sorrow, to have been a Spectator of my Saviour's Miseries! Think with thyself, how the rude Multitude hurry him in their Madness and hale him away in their Fury towards Jerusalem; whilst he was not at all moved by their barbarous Cruelty, but went as an innocent Lamb, among a Company of devouring Wolves, not opening his Mouth, to reprove their Rashness.

But O thou, who never didst offend, either in Thought, Word, or Deed, have Mercy upon me, who have offended in all things.

was thy exceeding Love, that moved thee
with Compassion to suffer all Things with
patience, that thou mightest redeem me, a
wretched Sinner, and all others, that with
broken and contrite Hearts turn unto thee.
Lord, I am that woeful Sinner, which have
been the Occasion of thy bitter Torments,
and the Cause of thy bloody Passion. *The
wicked Man hath sinned, and the Righteous is
perished: The Guilty hath trespassed, and the
innocent is tormented: The Ungodly hath offend-
ed, and the good Man is condemned.*

And now behold how they crown his sacred
Head scornfully with pricking Thorns, and
cover his tender Flesh with the Cruelty of
their scourging Whips. Lord, mollify my
stiff Heart, that it may be wholly dissolved
in Streams of Sorrow, and my Thoughts
and Affections so efficaciously moved with
Remembrance of thy tedious Passion,
that my Senses may be made Partakers of
thy bloody Sufferings. Infuse thy holy Spirit
into my Understanding, that I may know,
and acknowledge the Transcendency of thy
Love and Goodness towards me, and grant
me such a Measure of thy Grace, that in
the highest Degree of my Prosperity, I may
contemplate on thy Poverty, that my
Pride may be bridled from all ambitious
Thoughts, and my Actions never transgress
the Bounds of moderate Humility.

*And the Psalms and proper Lessons appoint-
ed for Morning Prayer.*

A

*A Prayer for Thursday Morning, for a work
Preparation to the Blessed Sacrament.*

O Lord my God, Great in Majesty, and Infinite in Power; I, a poor miserable and wretched Sinner, do here prostrate myself before thy divine Majesty, humbly acknowledging and confessing, that unto thee belongeth all Honour and Glory, whose pure Eyes can endure no Iniquity; but unto me nothing but Shame, and Confusion of Face, for my manifold Transgressions committed against thee.

O Lord, by Nature I am deprived of all Good, and prone unto all Evil, and by my actual Transgression committed against thee I have made myself infinitely more miserable than I was by Nature.

Lord, I am guilty of many Imperfections and for want of Reverence to that Majesty of thine, before whom all the World should tremble. I want a true Humiliation of a contrite, relenting, and bleeding Heart for my Offences. I have not a due Circumspection over the Thoughts and Ways of my Heart in all holy Duties, but am destitute of resolutions and Purposes against Iniquity for the future.

But if thou, Lord, shouldest be extremely to mark what is done amiss, the best of us were never able to abide it. It is of thy infinite Mercy I am not consumed, there

therefore do I live this Morning, to put up these my poor and imperfect Prayers unto thee, because thy Compassions fail not.

But, O God, though in myself I am miserable, wretched, and forlorn, suffer me to cast up my Eyes unto the Hills from whence cometh my Help, and to importune thee by that gracious Name of *Father*; and I intreat thee, by the Merits of the Son of thy Love, to be merciful unto me, to speak Peace to my Soul through his Blood, and to bury my Sins in his Grave, that they may never rise up against me, either in this World to shame me, or in the World to come, everlastingly to condemn me.

And because the Foundation of all my Comfort stands in the Assurance of this, Lord, multiply to my Soul, the blessed Evidence of this thy Reconciliation with me. O send that holy Spirit of thy Son into my Heart, to renew in me that glorious Image from whence I am fallen. Enable me to the Performance of every good Duty, and make me a meet Partaker, and a worthy Receiver at thy Holy Table.

And, as heretofore I have given up my Soul and Body, Weapons of Unrighteousness and Sin, so grant now, that, in every Part and Faculty, I may glorify thee my Saviour; and, as much Time as remains in the Flesh, *work out my own Salvation with Fear and Trembling*. Lord, wean me more and more from

from the cursed Corruptions of this World, for which thy Wrath cometh upon the Children of Disobedience; and evermore let my Conversation be there, from whence I look for a Saviour. *Amen.*

Our Father, &c.

Thursday Evening's Meditations upon the
Holy Sacrament.

St. Peter's Denial of CHRIST. Pilate delivers CHRIST to be scourged, and pronounceth Sentence of Death against him.

ST. Peter, through the great Love he bore to his Lord and Master, was unwilling to leave him at this Juncture; for although at the first he fled, yet he returned again with the other Disciple, unto the Palace of the High Priest; and as our Apostle stood there by the Fire, a Maid looked upon him and said to them that were present, *This Man also was with Jesus of Nazareth*: But Peter, who not long before, had made such large Promises of his Stedfastness in Duty and Love, was now betrayed by Fear; so that he flatly denied his Master, saying, *I know not the Man*; and a little after, another said unto him, *Art thou not one of his Disciples?* And now Peter was not content simply to deny him, but he began earnestly to forswear him; for within a short Space, a-

nother

other came with a positive Challenge, saying, *Verily, thou art one of them.* Then Peter began to curse and to swear, saying, *I know not the Man whom thou speakest of; and immediately the Cock crew.*

Then the Blessed Jesus, who stood not far off, like a Lamb in the midst of Wolves, looked back upon Peter with an Eye of Pity and Compassion: Then Peter remembered the Words which Jesus had spoken unto him, and he went out and wept bitterly. Now let us seriously consider the Frailty of Peter, that seeing so stout a Champion overcome with Fear, we may take Heed not to presume too much upon our own Strength, lest we start back as he did when we are out to our Trial.

Teach me, O Lord, to be sensible of my own Weakness; open the Eyes of my Understanding, that I may behold the Frailty of my Flesh, and the Fickleness of my Mind, when any Cloud of Persecution doth appear over my Head, or any Dread of future Affliction molests my Heart. O fearful Downfall of so great an Apostle! For if his loving Master, and merciful Saviour had not been more constant towards him in his Love, and tenderly compassionate towards him by his Mercy, he had never recovered himself, but had perished for ever.

I do oftentimes purpose with myself, O Lord, to meditate on thy Passion, and to think

think seriously upon thine Affliction, and to ponder in my secret Thoughts, what ignominious Cruelty was acted against thee, when thou didst finish the Work of my Redemption. But, alas! my Senses are so dull and stupified, that I am not touched with any sensible Compassion, by Reason my Understanding is distempered with vain and fond Cogitations, and my Heart is become so obdurate, that it is apt to conceive any tender Affection, or to meditate upon thy bitter Pains and Sufferings.

But, Lord, drive all idle Cares out of my Mind, and purge all corrupt Thoughts out of my Heart, and draw me wholly unto thee, that I may remember with a devout Compassion, and call to mind with a serious Meditation, what scornful Derisions, how many, what great and grievous Torments thou enduredst in thy sacred Body, by the Commandment of *Pontious Pilate*, who contrary to the Equity of thy Cause, and Testimony of his own Conscience, commanded thee to be scourged without all Pity; whereas he himself, with his own Words, had justified thy Innocency.

Oh! what a Flood of Tears should stream from mine Eyes! what Groans and sorrowful Sighs should arise from the Depth of my Heart! how should all my Senses be overwhelmed with a Sea of Sorrow, when I meditate on the flinty Hearts, and cruel

Hands

Hands of those Tormentors, who scourged
the World's Redeemer ! But my Heart can-
not conceive the Outrage of their Tyranny ;
my Tongue is too weak to express their bar-
barous Inhumanity, who were as eager to
lay violent Hands upon the Son of God, as
venomous Wolves are greedy to devour a
tender Lamb, or hungry Lions to seize up-
on their Prey.

Grant that the Remembrance of such a
worthy, and more than wonderful Benefit
of this thy Passion, may evermore be fresh
in my Memory, and laid up as a most pre-
cious Jewel, in the safest Closet of my
thankful Mind. O let the Efficacy of it,
mortify in me every Lust and vile Corrup-
tion, and pull down every strong Hold of
Satan, before I approach thy Holy Table.
And at the Day of thy last Judgment, and
general Assize, when thou shalt come to
judge the Quick and the Dead, enter not
into Judgment with thy Servant, nor re-
member mine Iniquities, but rank me with
the Sheep according to thy Mercy, that I
may possess the Kingdom with them, for
whom thou hast prepared it from the Be-
ginning of the World.

*Now read the Psalms and proper Lessons
appointed for Evening Prayer.*

A Prayer

A PRAYER for Thursday Evening, preparatory to the Sacrament.

MO S T Blessed, most Gracious, and most merciful Father, the Father of our Lord Jesus Christ, Maker of all Things, and Judge of all Men ; I thy poor and unworthy Servant, do here humble myself before thy heavenly Majesty, in an hearty Acknowledgment of all my Sins committed against thee.

I confess, O Lord, against myself, and before thee, to thy Glory, and my own Shame, that I have sinned and done foolishly, in neglecting my Duty and Calling, in presuming too much upon thy Favour, in offending and giving up of myself unto the Lusts and Desires of my own Heart ; in the Breach of many good Vows and Covenants, which I have made to thee of a better Life ; in Unthankfulness of thy great Mercies received, and in the deferring of my saving Repentance from Day to Day : Besides all other my Sins both of Infirmitie and Ignorance committed against thee, both in, and since the Time of my Youth ; besides, all my idle Words and Gestures ; the mispending of my most sacred Time, and the Abuse of thy good Creatures.

For all which, shouldst thou now judge me according to my Deserts, thou mightest justly bring upon me all the Plagues that are

written

written in thy Law, Shame, Poverty, Sick-
ness, and all manner of Misery and Necessity
in this World, and everlasting Confusion,
and Torture of Body and Soul, in the
World to come.

And now, O Blessed God, what am I that
thou shouldest spare me, or any of my Fa-
ther's House, and that thou shouldest be a-
ny farther merciful to me ! I am bound to
seek thee for Mercy ; Mercy from thee, who
art the Father of all Mercies ; beseeching
thee to have Mercy upon me, according to
the Multitude of thy tender Mercies.

Open my Heart and Eyes that now I may
see and examine all my evil Ways. Lord,
give me Grace truly to mourn for them, e-
ven with that Sorrow which is most accept-
able in thy Sight. Turn me unto thee, O
Lord, and so shall I be turned. Forgive me
all these my Sins in Jesus Christ ; hide thy
face from them, and grant me thy good
spirit, hereafter to detest all these my Sins,
and all Appearance of Evil ; and that I
may love that which thou lovest, even with
perfect Love.

And because thou, O Lord, hast threatned
in thy Holy Word, that if I regard Iniquity
in my Heart, thou wilt never regard my
prayers, I beseech thee to root out of my
heart all Purpose of sinning against thee.
Strengthen me with a true and lively Faith in thy
Son Jesus Christ, with a Love of thy glorious
Name

Six Days Preparation

Name above the Love of this evil transitory World, with a Love of all my Brethren without envying of their Estates, with Joy and Contentedness in my own, with Patience under the Cross, whatever thou shalt be pleased to lay upon me; with Humility and Modesty, a Meditation upon my Death with Willingness, Diligence, and Constancy in all Duties, especially in this Holy Mystery of thy precious Body and Blood. And, *Lastly*, with a true Assurance of my Salvation, through Jesus Christ my Lord and only Saviour. *Amen.*

Our Father, &c.

*Friday Morning's Meditations.
Preparatory to the Blessed Sacrament.*

Contemplations on CHRIST'S carrying his Cross, and his Crucifixion on Mount Calvary

SEE! Now the raging Multitude hurry thee, O Blessed Jesus! from the gracious Court of proud *Herod*, to the graceless House of *Pontius Pilate*, where thou wast sharply used, contrary to all Humanity, and at last wast wrongfully to suffer a shameful and most ignominious Death.

But, Lord, who did afford thee any Comfort in the Midst of these exceeding Sorrows? who approach'd to heal thy bleeding Wounds? alas, there were many Spectators

but none were moved with Compassion for thy undeserved Calamity, but were rather forward to augment thy Misery.

And now they lay a heavy Cross upon thy wounded Shoulders, the Weight of which makes thy Knees and Legs to tremble, and thy whole Body to faint; and thus thou art gathered to the Place of Execution, guarded by a Band of armed Soldiers, and surrounded on every Side with a Rabble of bloody Tormenters, Multitudes of the basest and vilest People, who flock together out of every Quarter: They croud and thrust one another to revile thee, but not to afford thee any Compassion. They all strive like fierce Lions, and savage Bears, to rush upon thee, that they may wound thy Soul with their malicious Blasphemies.

But for all the venomous Speeches which proceeded from the black Mouths of such bloody Miscreants, his Meekness was of that extent, that, in the Midst of all these intolerable Provocations, he utter'd not one impatient Word, but his Thoughts were still fixed on his future Hopes: And with these few mild Words, both fully answers them, and comforts himself: *My Kingdom is not of this World.*

Arm thou my Heart with Christian Fortitude, and my Mind with constant Patience: O thou, which art mine Omnipotent Redeemer, that no Torment may be so great,

no Affliction so grievous, no Misery so unmeasurable, but that I may patiently endure it. And, Lord, teach me so to carry the Cross in my Heart, that the Remembrance of it may be so deeply imprinted in my Mind, that I may daily crucify all my Affections and Lusts, wanton Vanities, and worldly Desires, that by thy precious Blood and bitter Passion, I may be made a Partaker of everlasting Salvation.

Look now, and see thy wounded Saviour lies humbled at the Feet of the malicious *Jews*: See how they stretch him naked on the Cross, and by their violent rending his Cloaths, make his Wounds smart, and bleed afresh! See how meekly he yields his Hands and Feet to be bored, and nailed to the Tree of Scorn! Behold, the tumultuous Rabble, with what insolent and malicious Shouts they bear up the Cross into the Air, and then with what Envy, Wrath, and Malice, they pitch it down into the Earth, while his tender Body hangs on nothing but four great Wounds!

Cry out, O my wretched and wicked Soul, and tremble at the horrid Sight of those Sins which crucified the World's Redeemer! Nay, be utterly cast down, think with what Troops of Sins thou daily crucifiest him afresh, and tormentest his innocent Soul that was wounded for thee. Be for the dear Price, O Blessed Jesus, the

thou hast paid for my Redemption, let the Remembrance of thy infinite Bounty never slip from my Memory: Let all my Affections be inflamed with the Fire of thy Love: Let the Sweetness and Greatness of thy Mercies, be my chiefest Meditations: Mortify my disobedient Thoughts with thy Fear, and crucify my rebellious Affections on the Cross: that altho' Sin must dwell, and remain in me, yet it may not reign and rule over me.

Read the Psalms and proper Lessons, appointed for Morning Prayer.

An humble Confession of Sins for Friday Morning, preparatory to the Blessed Sacrament.

WITH Grief of Heart, Lord, I confess, that I was conceived, and born in Sin, and have been brought forth in Iniquity.

My Guilt now flasheth in my Face, woe unto me for I have sinned.

I have not kept the Way of the Lord, but have perfidiously departed from my God.

Worldly Lusts have abused my Sight, and undermined my Understanding. [*Here come what Particulars you remember.*]

The Ballances of Deceit are in my hands.

I have spent my Money for that which is not Bread, and my Labour for that which satisfieth not.

With *Esau*, I have despised my Birth Right.

With *Cain*, I have gone out from the Presence of the Lord.

With the Prodigal, I have gone into a far Country.

I have wearied myself in the Ways of Wickedness; but the Ways of Truth have not known.

I have been a Stranger to the Life of Grace, through the Ignorance that is in me.

With *Ahab*, I have sold myself to work in Wickedness.

I have broken thy Bonds in sunder, and cast away thy Words from me.

I have drawn Iniquity with the Words of Vanity.

Every Thought and Imagination of my Heart hath been Evil, and that continually.

Those Temporal Blessings thou hast plentifully bestowed upon me, have occasioned my Pride, Riot, Tyranny, and Excess.

The fresh and green Pastures have made me fat and proud; and, with *Jesurun*, I have spurned against thee, my God.

I am the Wonder and Spectacle of Unthankfulness.

The Cry of my Sins hath invaded Heaven.

From the Crown of my Head to the Sole

my Foot, there is nothing but Bruises

and Wounds, and putrifying Sores.

My Eyes are full of Adultery.

My Tongue is unruly, evil, and full of
badly Poison.

My Throat is an open Sepulchre.

My Heart is deceitful above Measure,

and desperately Wicked; nay, it is even

Den and Cave of Uncleanneſs.

My Hands are full of Miſchief.

My Feet are ready and ſwift to run in the
paths of the Deſtroyer.

Yea, all my Members are the Instruments

Unrighteouſneſs, and I have every Day
ſet Monuments to my own Shame.

Thou haſt ſet before me Life and Death,

ſmiling and Curſing, yet have I been like

a deaf Adder, not hearkening to the Voice

of the Charmer, charm he never ſo wiſely.

Thou haſt given me the Means of Grace,

Word, thy Meſſengers, my Conſcience:

threatnings from Mount *Ebal*, to ſtop me

in the Career of Sin; Promiſes from Mount

Sizim, to allure me into the Paths of Life.

The Examples of holy Men to guide me,

that I might follow the Footſteps of thy

ſervant, and thy holy Spirit attending upon

me, and many other Aſſiſtances, in my

journey to Heav'n; but I have hated to be

E

reformed,

reformed, and have made all my Return in Ungratitude.

Day by Day, O Lord, I have alarmed thy Divine Justice.

And I have ripened myself every Hour for thy Vengeance.

But it is thy unspeakable Forbearance that thy Fury is not kindled, and broke out into a Flame against me.

That the Water-Floods have not overflowed me; that the Deep hath not swallowed me up; and, that the Pit hath not shut her Mouth upon me.

O suffer not thy Displeasure to kindle and break out in a Flame against me.

Turn from me that Wrath, that, as just Recompence of my Provocations, due unto me.

And spare me, O Lord, according to the Multitude of thy tender Mercies.

A Prayer for Friday Morning; being an humble Confession of Sins to Almighty God, before the Blessed Sacrament.

O Lord my God! Great in Majesty, infinite in Power, and, in Jesus Christ my most merciful and loving Father; I, poor wretched and miserable Sinner, here prostrate myself before thy divine Majesty; humbly confessing and acknowledging, that unto thee belongeth all Honour and Glory, whose pure Eyes can endure no Iniquity.

ity; but unto me nothing else but Shame
and Confusion of Face.

O Lord, I have sinned against Heaven, and
against thee, and am not worthy to be cal-
led thy Servant: Unworthy I am to tread
upon the Earth, or to lift up my Eyes to
Heaven, the Place where thine Honour dwel-
lith: Thou art holy, pure, perfect, and
righteous; but I am unholy, impure, im-
perfect, and unrighteous: Thou art a glo-
rious God, but I a poor Creature, a Worm
of the Earth: But what Communion hath
I with Darkness, or God with *Belial*?
How mightest thou abhor this my Suppli-
cation, and count it abominable in thy
presence, and turn it into Sin, and reward it
with a Thunderbolt from Heaven! Should
I have done to my Prince, my Parents, my
Brethren, my Acquaintance, or my Inferi-
ors, as I have done against thee, I should
have been abashed.

But I have been more respective of a mor-
tal Man, than of thee, my God. Thou
madest me at first upright, but I have fallen
from it: Thou plantedst in my Understand-
ing Light and Knowledge; now nothing is
there but Darkness and Obscurity: In my
Will, Conformableness to thy Will, no-
thing is now there but refractory Rebellion;
my Affections and Passions moderate, run-
ning in a right Stream; now they are so vi-
cious, that they blind my Reason and my

Faith, so that they hurry me away to the committing of Multitudes of the fouled Sins.

But, O Lord, have Mercy upon me, and look upon me in him, in whom thou canst not but be well pleased, whose Blood speaks better Things than the Blood of *Abel*. One Drop of his Blood is sufficient for Thousands; O sprinkle some Drops upon my Soul, that I may stand upright in thy Sight, and be able, O Lord, to behold thy Face when thou comest to Judgment. Where shall Mercy be shewn? to whom hast thou promised to have Respect, but to the humble Soul.

Lord, I confess my Sins, and cry to thee for Mercy! I am grieved for my Sins, and am heartily sorry that I can grieve no more. I humbly prostrate and cast myself down before thee, accept of me, O Lord, according to what I have, and not according to what I have not: And whereas thou hast commanded me to forgive my Brother till Seventy times seven, thou that art a Well of Compassion, and a Fountain of Forgiveness, reserve some Part of thy Bounty for my Soul for the blotting out all my Iniquities.

O thou, that wert merciful to *David*, that did engage himself in Murder and Adultery to *Manasses*, that made *Jerusalem* to swim in Blood; thou that wert gracious to *Zacharias*, and *Matthew* the Publican, that sat at the Receipt of Custom, over-run with all

manners

er of Injustices; to the Princes of *Gomor-*
ab; to *Mary Magdalen*, out of whom came
 even Devils; to the Prodigal at the last
 Husk; to the Thief at the last Hour; to
 t. *Peter*, that denied so good a Lord; to
 t. *Paul*, that was a Prosecutor, a Blasphe-
 mer, an Oppressor, and the Chief of Sin-
 ners; thou hast erected these as so many
 Monuments of thy Goodness; suffer me in
 the Smell of these Ointments, to run after
 them, and strengthen my Faith, so that I
 may obtain.

I know thine Arm is not shortned, that
 thou canst not help; extend thy Bounty,
 and now look down from Heaven, the
 Throne of thy Grace, upon this my discon-
 solate Soul, that lies here prostrate at thy
 footstool, my Heart breathes after thy Fa-
 vour, as the Hart panteth after the Rivers
 of Waters. Lord, what's all the World to
 me, without the Light of thy Countenance?
 therefore speak Peace unto my Consci-
 ence; and say unto my Soul, thou art my
 everlasting Salvation.

Send thy holy Spirit into my Heart, to
 sanctify me throughout in Spirit, Soul, and
 body, that I may be fit to receive so great a
 guest as thou art, and to approach with all
 reverence to thy holy Table. Plant in me a
 fear to displease thee, and infuse in me a
 love and Care to please thee, Give me the
 spirit of Obedience, a Habit of Holiness, a

Heart to fear thee, and never to shrink from that Profession and Protestation I have made to thee.

Let not the Chearfulness of my Disposition, Success of Business, nor delightful Company, draw me away from thee. Create in me a new Heart, new Purposes of better Obedience: Let Grace season my Soul, that it may flow to the outward Man: Make me watchful over every Word, every Thought and every Action I undertake: Let me All look to thy Glory; and let thy Holy Spirit guide me, that every Passage of my Life may bring Glory to thy Name. Grant this, O heavenly Father, for the Sake and Merits of thy dear Son, Jesus Christ, my only Saviour and Redeemer. *Amen.*

Our Father which art in Heaven, &c.

Friday Evening's Meditations.

Preparatory to the Holy Sacrament.

Contemplations of the two Thieves, who were Crucified with CHRIST.

IT was not sufficient that these savage Jews, to torment the Saviour of the World with their bloody Hands, but notwithstanding his undeserved Death, they rail and revile him with their blasphemous Mouths.

for as their Hearts were like Adamant, not
 to take any Print of Compassion, and
 their Hands embrued with savage Cruelty
 without Mercy, so their vile Words, and
 blasphemous Speeches, were void of all Ci-
 vility and Modesty.

Some reproachfully cried out, *He saved
 others, let him save himself, if he be the Son of
 God.* The rough-hewn slavish Soldiers, dis-
 dainfully deride him, and with their loud
 horns mock him, saying, *If thou be the
 King of the Jews, save thyself.* Also they
 that pass by, shew their diabolical Pleasure,
 and their Heads at him, revile him bitterly,
 and notoriously blaspheme him, saying, *Ah!
 thou that doest destroy the Temple of God, and
 in three Days doest build it again, save thy-
 self.* *If thou be the Son of God, come down
 from the Cross.*

And now, not only the irreligious Gen-
 tiles, who were Actors of this bloody Tra-
 gedy, and the barbarous and savage Jews,
 who were Authors and Spectators in this
 scene of Cruelty, did vent their Envy and
 Malice against so good a Saviour; but one
 of the incorrigible Malefactors, one, who,
 having no Remorse of Conscience for his
 own Crimes, nor Pity and Compassion for
 the Sufferings of a Holy Jesus, from his
 black criminal Mouth, dictated by Hell it-
 self, but impiously vented by him; *If thou
 Christ, save thyself and us,* Luke xxii. 39.

But the other, whose Conscience was touch'd with a true Remorse for his Sins, freely confessing, that they had both worthily deserved, and did justly suffer Death, for their notorious Crimes, did sharply reprehend him for his Blasphemy, and justified the blessed Jesus for his spotless Innocence. Having thus rebuk'd his Fellow for the highest of Crimes, by Faith he turned unto the Lord of Glory, and Captain of his Salvation, to implore his Mercy, that he might be made Partaker of the Joys of his heavenly Kingdom, uttering this short and sweet Prayer, *Lord, remember me when thou comest into thy Kingdom.* He had scarce ended this short, but great Petition, but the All-merciful Jesus gave him this gracious Answer, *Verily I say unto thee, this Day shalt thou be with me in Paradise,* Luke xxiii. 41.

And now let us consider, O my Soul, with devout Attention, and behold with attentive Devotion, what Riches of infinite Bounty, what large Promises of unmeasurable Liberality, what a blessed Inheritance thy bountiful Redeemer doth promise unto this poor, tho' late repenting Sinner. How powerful, O thou sorrowful Sinner, might this blessed and gracious Promise prove to mitigate the Sorrows of thy perplex'd Mind. How might it ease the Pains and Torments of thine afflicted Body? For as Faith fix'd in thy Heart a true Contrition, and move

thy Tongue to breathe forth that humble Petition; so no doubt, it sealed such an Assurance unto thy wounded Conscience, that thou didst stedfastly believe his Promise, and faithfully look for the Performance.

O Lord, grant that I may so truly lament for my Trespases, and shed such bitter Tears for my Sins, that I may faithfully say with this penitent Thief, only with some Alteration, *Lord, remember me now when thou art in thy heavenly Kingdom.* Remember me according to the Multitude of thy Mercies, as thou didst this late repenting Malefactor, whom thou hast left recorded in thy holy Writ, as one rare Example of thy infinite Mercy, that I should not despair in regard of thy Justice, and that I should not presume to sin in Respect of thy Mercy. O let me remember this rare Example of thy extraordinary Goodness, so that I may neither despair with the heavy Burden of my Sins, nor presume, without Fear, to transgress the Bounds of thy holy Law; that although I have run long the wild race of unbridled Iniquity, yet at last I may return home unto thee, out of the way of Impiety, with this faithful and repenting Offender, and be a Companion with him in thy Paradise of everlasting felicity.

Now read the Psalms and proper Lessons appointed for Evening Prayer.

A PRAYER for Friday Evening, preparatory to the Blessed Sacrament.

Great and glorious God, whose Presence tho' invisible, fills all Places; whose Providence is the Admiration of all Men, and whose Power is the Scourge of the Damned. Thy Power, O Lord, made the World, and thy Displeasure can blast the whole Creation, till it dis-substist and become nothing. Thy Power amazeth me, and because I merit, therefore I fear thy Justice, and my own Horrors drink up my Spirits, whilst my Conscience both reproaches and reproveth my Sins.

I have sinned, O Lord, and my Sins have multiplied and outvied the Hairs of my Head; every Commandment accuseth me. My every Period of Time reproacheth me. My Infancy was wrapped up in Ignorance; my riper Years gave me a dangerous Knowledge, and by greater Study and Contrivance, made me only wiser to transgress; and Age itself which abates the Possibility of some Sins, hath so returned my Contemplations upon them, that I have sinned over all those Sins by Memory and Delight.

The Sands by the Sea-Shore rebuke me, because my Sins have larger Bounds than they. Hell is full of the Punishment and Horror of my Sins; the Earth is defiled with the Guilt, and Heaven offended with the Clamour of my Sins: The Sea swell

and hides the Sands, and with a watry Robe
covers their Slime: But my Sins, O Lord,
are naked still, and to thine Eye betray my
shame.

But, Lord, thou art infinite in Mercy,
and canst pardon more than I can sin; And
though Death only can conclude my Sins,
yet in that very Justice there is Mercy, and
every Punishment of Sin becomes so much
the Remedy, that after Death we can never
offend thee more, yet dearest God, thou
must in this Life give me Relief of Soul,
and by Forgiveness, cancel my Crimes, till
thy Pardon make them none.

The extended Arms of my crucified Sa-
viour on the Cross, can surround the largest
heap of my Sins; and his bloody Passion
fords an overflowing Red Sea, to cover
and confound my Sins, that they may not
become my Confusion. Springs of Mercy
flowed from his sacred Head, when he was
crowned with Thorns, because I exalted
thy Head in high Looks, and with a stiff
neck opposed thy Will; but thou, O Lord,
with great Humility, didst bow thy bleed-
ing Head on the Cross. Fountains of Mer-
cy flowed upon his Hands, to cleanse the
oppression of mine.

From his Feet, nailed to the Tree of
Life, issued a Torrent of Blood, because
we have been so swift to shed it. And lest
we should want abundant Supplies of Mercy,

the

the Fountain stands open in his Side; the
 so, whilst Mercy and Mystery, Sacrament
 and Soul-satisfaction flow out all together
 my Leprosy of Sin may want no Purgation
 nor I, in my Languishments want Support
 O then let his Blood be my Bath; pur
 me with Hyssop, and I shall be clean; wa
 me, and I shall be whiter than Snow. And
 capacitate me for these Mercies, let deepe
 Sorrow wound my Soul! O let it grieve m
 Spirit, that I have lived so long the Gr
 of thine! and let me grieve so much, th
 I can grieve no more.

Make my Soul ascend in humble Supp
 cations, and let my Saviour's Intercessio
 procure thine Acceptation of them, th
 my Incense ascends from an unhallowed A
 tar. Lord, give me such a Faith, as m
 take Possession of all that I pray for: A
 lest my own Trust should deceive me, wh
 I have said *Amen* to my Prayers, do th
 say *Amen* to my *Amen*, that so an E
 blishment of Blessings may be the Crown
 my Soul.

And because after the House is swept a
 garnished, more Devils may enter into
 and make my latter End worse than my B
 ginning; give me Grace to watch again
 the Assaults of old Sins; and to oppose
 Encroachments of new Sins; that Executi
 may be the Life of my Resolves, and T
 umph in the End of my Warfare, whilst

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work out my own *Salvation with Fear and Trembling.*

Let not the Trouble of this Life perplex me, nor the Horrors of Death affright me, but both in Life and Death, let my Submissions testify, that thy Will is my Law: And amidst the very Agonies of Death, suffer not my Faith to fail, nor my Hope of Heaven to deceive me, nor my Charity to die before me; but let my very Enemies be forgiven by me, for his Sake who prayed for his Enemies, and, whilst we were Enemies, died for us.

Lord, sit and prepare me for thy holy Table; and inspire my Soul with those Gifts and Graces, which may qualify me, and enable me to become a worthy Receiver. O let me live the Life of the Righteous, that I may die the Death of the Righteous, that so thy Servant may depart in Peace, and then receive the End of my Hope, even the Salvation of my own Soul, thro' Jesus Christ my Lord: In Obedience to whom, I conclude the Imperfections of my own Prayers with that which he hath approved, sanctified, and commanded, saying, when you pray, say,

Our Father, &c.

Saturday

Saturday Morning's Meditations.

Preparatory to the Blessed Sacrament.

Of CHRIST's giving up the Ghost, and of the Wonders which were seen at his Death: Of his Burial, and Lamentation of his Mother and Mary Magdalen.

LIFT up thine Eyes, O my Soul, and behold how the Countenance of thy Saviour is covered with a mortal Paleness! His Sight begins to fail, and his Heart to faint; yet a little before the Departure of his Soul, and in his greatest Convulsions with Death, he cried out with a loud Voice, as if he had felt no Pain, saying, *Father into thy Hands I commit my Spirit!* And when he said thus, bowing down his Head, and closing his Eyes, he gave up the Ghost, *Luke xxiii. 46.* Now so soon as his blessed Soul was separated from his breathless Body, the Veil of the Temple was rent from the Top to the Bottom; the Earth quaked; the Rocks were rent; the Graves opened; and many Bodies of the Saints which slept, arose out of their Graves, came into the holy City, and appeared to many.

Contemplate, O my Soul, now upon these Passages! O, let the sinful Veil of the Temples of thy Head, which covereth the
Eyes

Eyes of thy Understanding, rend in Pieces !
Let thy pampered Body tremble with
Horror, and thy stony Heart cleave in sun-
der with Terror of thy Impiety. And
now arise out of the Grave of thy Iniquity,
and let thine Eyes waste and consume away
with weeping, and let thy Heart melt away
with sighing, that thou mayest produce
some Demonstrations of Sorrow for thy Sins,
and some Tokens of true Repentance for
thy Transgressions.

Be thou ready to cry out with the asto-
nished Centurion, *Mat. xxvii. 54.* saying,
Truly, this was the Son of God. Lift up thy
Hads, and cry out with a faithful Heart,
and say, O my dear Redeemer, how terri-
ble were my Trespases, how heinous were
my Transgressions, that nothing but thy
precious Blood could wash out the Stains of
my Iniquities, and nothing but thy Death
deliver me out of the Chains of everlasting
Captivity ! What shall I render in Recom-
pence to thy Magnitude ! how shall I perfect-
ly relish the Goodness of thy Mercy ! How
shall I thoroughly taste the Sweetness of thy
Compassion ! For, how doth thy Love ex-
ceed in Greatness ! How doth thy Mercy
abound in Goodness ! And how doth thy
Compassion excel in Sweetness, that thou,
being the true and only Son of God, should-
est be made Man, that we being sinful Men,
should be made the Sons of God ; yea, when

we were thine Enemies, Vassals of Sin, and Vassals of Satan, that thou, O Lord, by taking our Nature upon thee, shouldest be made subject to the same Passions, to the same Affections, to the same Afflictions that we are; yea, obnoxious to Death, to pay our Debt! But yet thy Life was never infected with any sinful Action; no not so much as affected with any evil Cogitation.

Now *Joseph of Arimathea* begg'd the Body of Jesus, and laid it in a new Sepulchre, wherein never yet was any Man laid. And now think that thou hearest the Mother of our Lord, discovering the inward Sorrows of her wounded Heart, saying, O my beloved Son, what is my Felicity which I enjoyed in thy Life! Is it any other but extreme Misery at thy Death! How is my chiefest Joy changed into Sorrow, my Mirth into Mourning, and my Chearfulness turn'd into Heaviness! Nothing can mitigate my Calamity, nor nothing can ease my Malady.

Now as *Mary Magdalen* did behold Christ with his mourning Mother, so she did not cease to lament his Death, who had been so kind a Master to her in his Life. What a plentiful Stream of Tears flow'd down from her Cheeks! What a Spring of Grief arose from her Heart! how did her sorrowful Sighs answer her heavy Sobs! Think how she kissed his breathless Body, and uttered her trembling

rembling Voice, in condoling, as though
he had heard her.

But O, what hast thou done for me, my
dear Redeemer! Let my Heart be still ra-
vished with the Admiration of thy Love:
Let my Mind still Feed on the Sweetness of
thy Mercy: Let my Memory keep a per-
petual Register of thy exceeding Bounty;
and let my Soul be refreshed and satisfied
at thy holy Table. Teach me to meditate
fruitfully on thy bitter Passion; to think
comfortably on thy blessed Resurrection and
glorious Ascension; that I may daily wish
for thy coming to Judgment; that I may
be freed from all worldly Vanities, and be
made Partaker with thee, of eternal Feli-
city.

*Read the Psalms and proper Lessons, ap-
pointed for Morning Prayer.*

*A Prayer for Saturday Morning, preparatory
to the Blessed Sacrament.*

MOST Glorious, and most Power-
ful Lord God, whose Dwelling is so
far above the highest Heavens, that thou
cumbest thyself but to look upon the
Things that are in Heaven and in Earth;
thou art Omnipotent and Omnipresent, and
doest whatsoever thou wilt, both in Heaven,
in Earth, in the Sea, and in all deep Places;
thou art about my Bed and about my Paths;
thou

thou spiest out all my Ways, and understandest all my Thoughts long before I think

O Lord, when I look up unto thee, and consider thee to be a God of pure Eyes, and that thou canst not behold Iniquity without Indignation and Wrath; and when I look within myself, and see that World of Corruption that lieth hid in my Breast, and those innumerable Acts of Transgressions that have stained both my Person and my Life, I cannot but be confounded and ashamed before thy Face, and am not able to open my Mouth, for my Sins witness against me, and mine Iniquities are a sore Burden too heavy for me to bear; they cry up to Heaven for Vengeance against me, and it is of thy infinite Patience and Long-suffering towards me, that thou hast not long since poured upon me the Viols of thy wrathful Indignation, nor sentenced me to the Pit of eternal Destruction.

Lord, who can tell how oft he offendeth. The Sinfulness of my Nature, the Sins of my Life, the Sins of my Soul, and the Sins of my Body, my secret and whispering Sins, my crying and open Sins, my idle and wanton Sins, my presumptuous and deliberate Sins, the Sins I have committed to please myself, and the Sins I have committed to please others; the Sins I have committed in my own Person, and the Sins I have occasioned others to commit

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the Sins I know, and the Sins I know not;
the Sins I have so long strove to hide from
others Knowledge, that I have now hid
them even from my own Memory: These,
O Lord, are more in Number than the Sands
upon the Sea-shore, or the Stars of Heaven,
which cannot be numbred.

I have sinned against the Light of Nature,
and against the Light of Grace; against thy
Law, and against thy Gospel; against thy
Promises and against thy Threats; against thy
Mercies, and against thy Judgments; a-
gainst all Vows and Promises; and Resoluti-
ons of better Obedience, against the Reproofs
of thy Word, and against the many good
Motions of thy holy Spirit in my Soul; a-
gainst thy fatherly Admonitions and loving
Corrections; against the many fearful Ex-
amples of thy Judgments; against the infi-
nite Obligations of thy Favours, and against
the Check of my own Conscience: These
Things have I done, and because thou hast
held thy Tongue, I have also wickedly
thought that thou art altogether such an one
as myself, or that either thou dost not see,
or dost approve, or wilt not severely punish
the Crimes that I have so long doated on.
If thou, Lord God, should'st be extreme
to mark what is done amiss, Lord, who is
able to abide it? but with thee there is Mercy,
and with thee there is plenteous Redemp-
tion, and thou desirest not the Death of a
Sinner,

Sinner, but rather that he should turn from his Sin and be sav'd; and seeing that without thee it is not possible for me of myself to be able to please thee, Lord, turn me to thee, and I shall be turned; for thou art the Lord my God; draw me, and I shall run after thee; draw me with the Cords of Love, and with the Bands of Loving-Kindness, work powerfully upon my Spirit, by the holy Spirit; work Contrition on my Heart, and a godly Sorrow for all my Sins, even Sorrow to Repentance, and Repentance to Salvation, never to be repented of.

Break this hard and stony Heart of mine by the Hammer of thy Word; mollify it by the Oil of thy Grace; smite this rock Heart of mine, by the Rod of thy most gracious Power, that I may shed forth Rivers of Tears for all the Sins I have committed. Lord, make me grieve, because I cannot grieve; and to weep, because I cannot weep enough. O that thou wouldest humble me more and more, under the true Sight and Sense of all my Ungodliness; of all my Wickedness, and of all my Unworthiness.

And, O thou Father of Mercies, have Mercy upon me! Lamb of God, that takest away the Sins of the World, have Mercy upon me! Thou that takest away the Sins of the World, take away the World of my Sins! They are too heavy, O Lord, for me to bear, thou only art able to bear them.

And thou didst bear all my Sins upon thine
own Body upon the Tree. O thou that wast
wounded for my Sins, and bruised for my
transgressions, I beseech thee let the Chas-
tisement of my Peace be upon thee, and do
thou by thy Stripes heal me.

Hide me, most gracious Redeemer, hide
me from the Wrath of God, in the glorious
Wounds of those meritorious Wounds which
thou didst suffer for me, and by the Virtue of
them, create Peace in Heaven for me, by
conciling the Father unto me: And, O
thou that wast my Saviour on Earth, I be-
seach thee, be thou my Advocate in Heaven;
be thou my High-Priest, still offering up a
sacrifice to the Father for me, and besprinkle
me with thine own precious Blood, that
through that Blood of Sprinkling, my Per-
son, my Services, and the Desire of my
Soul, may be acceptable to the Father.

Be thou my King, set up thy Throne in
my Heart, dismantle and disgarrison all the
strong Holds and Fortifications of Sin, that
they may no longer have Dominion over me;
do thou rule, and over-rule me. Enable
me to do thy Will; write thy Command-
ments in my Heart, and thy Statutes in my
inward Parts; put thy Fear into my Soul,
that I may fear thee, and love thee, and di-
ligently live after thy Commandments. Be
thou my Prophet, leading me into all Truth.
do thou inform me, and teach me the
Way

Way wherein I should go; and do thou guide me with thine Eye; be thou the Voice behind me, still directing me, *this is the Way* *walk in it*. Guide me by thy Counsels here and hereafter receive me into thy Glory.

And, O holy Spirit, the Comforter, do thou help my Infirmities; and with thy unutterable Groans make Intercession for me, and thou that workest both to will, and to do in me of thy good Pleasure, put in my Heart good Desires, and let the continual Assistance of thy Grace help me to bring the same to good Effect. Plant in my Soul the Love of thy Name, graft in my Heart true Religion, nourish me with all Goodness, and, by thy great Mercy, keep me the same so long as I have to live. Make me to love that which thou commandest, and to desire that which thou hast promised; that, among the sundry and manifold Changes and Chances of this mortal Life, my Heart may surely there be fixed, where true Joys are to be found.

And, thou that sheddest the precious Ointment of thy Grace, upon all those who worthily approach thy Holy Table, O thou open the Eyes of my Soul that I may see thee, who art invisible; that beholding thy glorious, but invisible Presence in all my Actions, I may be so awfully affected towards thee, that, whether either the Devil shall tempt me; or the World shall allure

me, or my own carnal Lusts and sinful Affections, shall incline me to commit any Wickedness, thy holy Spirit, O Lord, may in all Things so direct, rule, and over-rule my Heart, and awaken my Conscience, to ask me, how I dare to commit any Wickedness, and sin against thee.

Gracious God, keep me from sinning against thee, though it were to gain the whole World: *For what will it profit me to gain the whole World, and lose my own soul?* Help me rather, I pray thee, *to work out my own Salvation with Fear and Trembling; and to give all Diligence, to make my Calling and Election sure.* Help me to eschew, and decline all the Occasions, all the Opportunities, that have betrayed me into Sin, and to hate the very Garments spotted with Flesh.

O Lord, with what Affliction soever thou shalt punish me, do not punish me with spiritual Judgments and Desertion; Give me not over to my own Heart's Lusts, to my own lewd, and corrupt Affections; give me not over to Hardness and Impenitence of Heart, but make me sensible of the least Sin: and, give me thy Grace, to think no Sin little committed against thee, my God, but that I may be humbled for it, and repent of it, and reform it in my Life and Conversion: And keep me from presumptuous allegations, O let them that get the Dominion over
me,

me, but keep me innocent from the great Offence, O Lord, my Strength and Redeemer

Sanctify unto me all thy Methods and Proceedings with me, and fit me for all further Tribulations and Trials, and whatsoever thou in thy Divine Pleasure, shalt be pleased to inflict upon me, give me Patience and Constancy, Resolution and Fortitude, to undergo it; that though I walk through the Valley of the Shadow of Death, I may fear no Ill, knowing that thou, O merciful Lord, art with me, and that with thy Rod as well as with thy Staff, thou wilt support and comfort me, and that nothing shall be able to separate me from the Love which is in Christ my only Lord and Saviour. In whose blessed Name and Words I farther call upon thee.

Our Father, &c.

Saturday Evening's Meditation, preparatory to the Blessed Sacrament

WISDOM hath furnished her Table and mingled her Wine, and she now invites me to eat of her Bread, and drink of the Wine that she hath mingled; but my Soul is so stupified with worldly Pleasures, that it neither hungers nor thirsts after Righteousness: And tho' it appears to be more hungry and thirsty after Goodness than it is, yet it wants fit Qualifications to

appear

appear at that Royal Feast; it is too much
 fested with the Leprosy of Sin, that it
 cannot taste nor relish that heavenly Ban-
 quet.

I fear, Lord, If I eat of that Bread, and
 drink of that Cup unworthily, I become
 guilty of thy Body and Blood; and that
 trophaneing the Waters of the Covenant of
 grace, the Sacrament of my Redemption, I
 shall highly incur thy Royal Displeasure,
 if I trampled under Foot the Blood of
 the Covenant, and did despite unto the Lord
 of Glory; for if *Uzza* was punished with
 death for stretching out his Hand rashly to
 the Ark of the Covenant, what Punishment
 might I to expect, if I draw near with Rash-
 ness and Inconsiderateness to the Throne
 of the Lord of Glory?

Shall I then, like those who were invi-
 ted to the King's Feast, refuse to come?
 Shall I either excuse myself because of Bu-
 siness that invades my Spirits, or Pleasures
 that excite my Courage, or Vices that cor-
 rupt my Soul? Shall I follow the Example
 of the Spouse, who instead of opening the
 door to her Beloved, who came to conduct
 her to his Feast, said, *I have put off my Coat,*
how shall I put it on? I have washed my Feet,
how shall I defile them? But I am afraid that
 the offended King will declare me unwor-
 thy to taste of his Feast, and swear in his
 wrath I shall never enter into his Rest.

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But

But I fear and tremble, that if I refuse the Lord of Glory while he is near, and whilst he invites me with so much Kindness, I may be chastized as the Spouse, and my Beloved may withdraw himself from my Soul, that when I seek him, I shall not find him, and when I call upon him, he will not answer me. O my God, free me then from this Perplexity and perfect thy Strength in my Weakness. Suffer me not by Ingratitude to keep back from a Table where thou preparest such spiritual Delights, for all famished Souls who are willing to come and taste of thy Goodness.

And to the End I may worthily approach thy Holy Table, assist me, O Lord, with those due Preparations which are requisite for me. I know I am not purified according to the Purification of the Sanctuary; but that I may celebrate the true Passover, be thou, O Lord, a Propitiation for me, I am hardened in my Pollution and Iniquity, but as *Moses* struck the Rock with his Rod, and caused Water to gush out, touch my Heart with the Rod of thy Word, which makes me melt in Tears of Repentance. And then, Lord, with my Tears I will wash and prepare my Soul, that thou mayest enter into it.

Lord, thou not only invitest the Blind, the Sick, the Lame, and the Naked, to thy Feast, but thou commandest all to come that

they may be cured and relieved according to their several Necessities: For this Water of Life is not only for quenching the Thirst of thirsty Souls, but also for curing all Sorts of Sicknefs and Diseases, as the Pool of *Bethesda* was: For the Angel of the great Council is come down from Heaven, and hath rendered the Blessing salutiferous in all Seasons: For the Blood of the Lord Jesus lives still, and is efficacious.

I will not say as the poor *Paralytick* did, *Give no Man to put me into the Pool*: For thou, Lord, art that Pool of *Siloam*, to which I will go and wash my Eyes; and I may surely say, *I was born Blind*, and *I see*. Before I gather the Fruit of the Tree of Life, I will cover myself with its many Leaves; for they are appointed for the Health of the Nations.

Lord thou hast loved me with an eternal Love, and camest to visit me in my stinking Sin, and quicknedst me when I was dead by my Sins and Trespases. Grant that I may be received at thy Table, as *Lazarus* was, and raised from the Dead. Lord I am nearer to thee, than *Boaz* was to *Ruth*, the *Mohabite* Woman. O let me find Grace in thy Sight; speak to my Heart and comfort me; spread over me the Skirts of thy Garments, and suffer me to eat with thy Servants, and drink in thy Vessels.

Let me glean in thy Field, that I may be in my Heart the Seed of eternal Life until I come to enjoy a full Crop, and the Field itself be given for an Inheritance when in the highest Heavens thou shalt fulfil the Marriage, whereof thou here in the blessed Sacrament confirmest the Promise in the Presence of thy People. Happy are all they who are called to the Marriage Feast of the Lamb. *Amen.*

Read the Psalms and proper Lessons appointed for Evening Prayer.

A Prayer for Saturday Evening, preparatory to the Blessed Sacrament.

O MOST Gracious and Merciful Lord God, thou hast called all those that are weary and heavy laden with the Burden of their Sins, to come unto thee, and thou wilt ease and refresh them. Thou hast invited all those that hunger and thirst after thy Kingdom, and the Righteousness thereof to come to thy Table, to taste of thy Supper, and hast promised thy Guests that thou wilt satisfy them.

In Affiance therefore of these Promises, come to thee blessed Jesus, beseeching thee to ease me, to refresh me, and to satisfy me with thy Mercy; for my Soul hungereth and thirsts after thee, and thy Salvation.

confess and acknowledge, that my daily Sins have made me unworthy of my daily Bread, much more of this *Manna*, this Bread of Life, which came down from Heaven.

I confess also, that I am not prepared according to the Preparation of thy Sanctuary; yet, forasmuch as I have this Week set my Heart to seek thee, be thou, O my God, merciful and gracious to me: And, tho' I cannot bring with me a clean Heart for who can say his Heart is clean? Yet, behold, O Lord, I bring with me a contrite Heart and a broken Spirit, and such a Sacrifice, I know, O God, thou wilt not despise.

As for the Sins I have committed against thee, O Lord, bind them up, and cast them into the bottomless Sea of thy Mercy, bury them in the Wound, and wash them away in the Blood of that *Immaculate Lamb*, Christ Jesus, and for the Time to come, sprinkle my Conscience with the same Blood, that being cleansed from dead Works, I may serve thee the living God in Righteousness, and true Holiness, all the Days of my Life.

Endue me, O Lord, with thy heavenly Grace, and with that Wisdom which is from above, which is first pure, and then peaceable; that so this blessed Sacrament may be Means to quiet my Conscience, to encrease my Faith, to enflame my Charity, to amend my Life, to save my Soul, and to assure me

that I am in the Number of those Blessed Ones who shall eat at thy Table, and called to the Marriage-Supper of the Lamb.

Grant this, O Lord, for the Sake of thy beloved Son, Christ Jesus, in whose Name and Words I conclude these my weak imperfect Prayers, in that most perfect Form of Prayer, saying as he himself hath taught me.

Our Father, &c.

Your Six Days Preparation being now finished, endeavour to keep your Heart in an even Temper, by meditating upon the Divine Mysteries; and the next Morning endeavour to rise by Six of the Clock, and have made your Morning Addresses to Almighty God, apply yourself to Sunday Morning Meditations, and so proceed forward to your Sunday's Devotion is finished.

Sunday Morning's Meditations at Home, at the Blessed Sacrament.

LORD, what is Man that thou art mindful of him, or the Son of Man that thou so regardest him? that thou shouldst contrive for him such an admirable Way, as to invite him to a Feast of Mercy? A Feast where thy sacred Body should be my Food, and thy precious Blood my Drink: A generous Feast, where thy glorious Self is freely given to the meane Guest: A Feast of Peace, Love, Unity,

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incomparable Sweetness, to which thine own blest Voice thus kindly, and with a burning Affection earnestly calls us.

Come to me, ye that strive, and earnestly labour for true Holiness, and are deeply oppressed under the great Weight of your crying Sins; ye that with a sincere Heart hunger after Spiritual Things, and, like the Hart after the Water Brooks, thirst to drink at the Fountain of Happiness. Draw near to me who will not fail to refresh you with the Wine of Gladness, and the Bread of Life. Approach unto me, all ye that are poor and weak in Spirit, that you may be made strong, and you that are vigorous and strong, that you may not become weak. Let all that have Leisure come and here employ their Time; and those that are busy may here learn to sanctify their Employment. I invite all to come, and gather freely of this celestial *Manna*, and fill their Souls with the Food of Angels.

Thus does the Lord of Life and Glory invite me; and shall I go? shall such a Sinner as I dare sit down at his holy Table? with a tender Love he invites me, and shall I not go? Shall such a Wretch as I presume to refuse his Call? I see then, O my Soul, and use thy swiftest Wings, and fly with Speed to the Presence of this high Mystery! As soon as thou comest, with all Reverence, humbly adore thy great Creator, thy God,

who is come thus far to meet thee, and brings along with him a whole Heaven to entertain thee.

Arise, and leave this vain World behind thee, and run with chearfulness to salute the Lord. Enter the magnificent Palace of the admirable Tabernacle, the House of his most glorious Residence; there I shall see the eternal Word, that descended from Heaven to become Man for me; there shall I see the Lord of Glory, vested with the familiar Forms of Bread and Wine; there shall I see the Prince of Peace sacrifice himself to reconcile so vile a Sinner as I am with his Father: there I shall see, O stupendous Mercy! The Son of God stoop, even to the Mouths of Men! Can I, O dear Redeemer, believe these Wonders, and not be ravish'd with Admiration of thy Love! None but an infinite Wisdom could ever have invented so strange and high, and prodigious a Mystery: No thing but that of an infinite Goodness would ever have imparted so dear, and tender, and rich a Blessing.

O my adored Redeemer, when will the happy Day appear, that my Eyes may behold thee without a Veil? When will the Clouds and Shadows pass away, that thy Beams may shine on me in their full brightness? Object not against me, dearest Lord, that none can see thy Face and live; thou Fears thy Love has changed, and all my

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Hope is now by the Eye of Faith, to live by seeing thee. Say not, O thou mild and gracious Majesty, if I approach thy Presence I must die; rather instruct me so to die, that I may live for ever in thy Presence.

A Prayer for Sunday Morning at Home, before Receiving the Blessed Sacrament.

O Eternal, and most Gracious God, whose Greatness is as much beyond our Thoughts, as thy Goodness is beyond our Merits; who art so much above us in thy Majesty, and yet art round about us in thy Mercy; whose Glory was to create Man, but whose Delight it is to save him: Be pleased, O Lord, to pardon this my Presumption upon thy Favour, who not contented with that Leisure thou art pleased to promise to the Entreaties of any that are assembled in thy Name, am bold to solicit thine Ear at this Time, to the Cries and humble Desires of so poor and particular a wretched Sinner as I am, whose Soul thou hast brought so far on towards Salvation, as that it finds itself loaden with Sin, is sensible of the Weight of it, and hath impatient fervent Longings to be freed from the subjections of it.

To whom then, Lord, should I address myself, but unto thee, who art the Author of all Comforts? Whom should I intreat

to make my Soul clean but thee, who dost give it me such? Whom shall I beseech to invest it with Purity, but thee; who art nothing else? Who is so much concerned for my Salvation as thou, who madest me? Who hath so great a Loss by my Perdition as thou, who didst intend me to be thine own? Who will have so tender a Sense of my Misery and Misfortune, as thou, O God? Who, besides thy natural Indulgence towards Mankind, vouchsafest a peculiar Compassion and Commiseration to the Sinner, and Sorrows of every repenting and believing Sinner.

And when, Lord, should I secure my Soul of Mercy, if not now, when I come unto thee in the Name and Mediation of thy dear and only Son Christ Jesus? When I present at once to thee my Repentance and his Passion, my Sorrows and his Sufferings, for my Sins; when for the many Transgressions of my Youth, I present to thee the many more Tortures of his Cross; when to wash the Sin of my Soul I apply the Wounds of his Body, and desire to be cleansed, not by the Rivers of my own Tears, but by that immense Sea of Mercy, even the plentiful and powerful Effusion of his own most precious and incorruptible Blood.

Unto that blessed Sacrament, O Lord, do I haste, as unto the only sure Rock of Salvation; and since thou hast been pleas-

to incline my Heart that Way, and to inspire it with so good Desires, which are the first Step in that blessed Journey, let me be so guided through it all, by thy holy Spirit, and so strengthened by it against all the Interruptions and Distractions that I shall be sure to meet with in the Way, that I may neither revive the Remembrance of my past Sins with Delight, nor welcome the past Occasions with Greediness.

Grant, that neither the Love of this World, nor the Fears of the next, may disturb me, that I may not be led aside, into security by Confidence in thy Goodness, nor led into despair by Consciousness of my own Wickedness. Lord, let me be warmed with a Coal from thine Alter, and be sheltered from the dazzling Sun-shine of worldly Allurements, under the Shadow of thy Wings, and relieved from the dangerous clouds of Darknes and Ignorance, by the sight of thy Countenance. Let thy Grace remain with me, and thy Spirit take such charge over me, as it may present me a worthy Guest at thy holy Table; worthy of the Knowledge and Confession of my own unworthiness, and in a constant certain hope and Belief of the Mercies and the Merits of my dear Lord and Saviour Christ Jesus in the breaking of his blessed Body, and shedding of his immaculate Blood.

Make

Make me take so strict an Account, Lord of my own Soul, that no Sin, of what Nature soever may escape me. Let my penitential Sighs and Groans make a greater Sound in thine Ears, than my loud and crying Sin; let the silent Compunction and Anguish of my Heart, persuade the still soft Breath of thy Mercy, to do away my whispering and my secret Sins: And let that infinite Love wherewith Christ Jesus lov'd Mankind, at which I shall teach my Heart to return some Degree to him again, drive from thee and out of thy Sight, my Darling, and my Bosom, and my beloved Sins.

And wash, good Lord, out of my Soul even with the Blood of thy Son, whatsoever hath been displeasing and unacceptable in thine Eyes; and let it leave there behind such a Tincture of Purity, as may not be sullied or spotted again by any Temptation whatever. And finish, Lord, this thy great Work of Mercy upon me, by bringing me unto thy holy Table in perfect Love and Charity with all the World. Let me be freely with my Heart forgive all that have injured me, and give them such Assurance of it by my own outward Expressions, as they may be invited likewise to forgive me. And let not my Charity be confined to those of my Acquaintance, but enlarged even to those that profess the Name of Christ Jesus. Let me express it to all that truly call up

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him with Fervency and Passion, and even to those that have not heard of his Name, by Prayers and Compassion.

To my Superiors let me manifest it by Duty and Obedience; to my Equals, by Fellow-feeling, and Compunction; and to my Inferiors, by Relief and Commiseration. And grant, good God, that I may consider this Virtue as the chiefest Means thou hast left us of making some little Return to thy blessed Son, for that infinite Love wherewith he loved those Sons of Men whom he hath saved, and as the first and only Step and Degree whereby our Souls must ascend, to arrive at last, at that unspeakable and perfect Joy and Comfort of the Love of our dear and only Lord and Saviour Jesus Christ.

And having thus prepar'd me for the Receiving of thy holy Sacrament, give charge O Lord, to that holy Spirit that shall so bring me thither, not to relinquish me there, but, as it was 'till then to me a Spirit of Instruction and Preparation, let it be then, Lord, unto me, a Spirit of true Comfort and Consolation. Let me rejoice then as much in the Assurance of my Saviour's Mercy, as I did sorrow before in the Knowledge of my own Misery. Let my Soul, that was fainting, and wearied with looking into itself, be then refreshed by looking on Him, and his Cross. Let mine Eyes that grew dim, and were cast down at the Sight of my Sins,
and

and the Odiousness of them, be lifted up then with Joy to behold my dear Saviour Christ Jesus, coming towards me with all his Mercies and Merits, and making offer unto me of his own precious Body and Blood, for the Remission and Expiation of all those my Sins, for the Comfort of my Soul in this World, and the Salvation of it in the World to come.

And do thou then come, Christ Jesus, home unto my Soul! Come with the Cup of Salvation in thine Hand; come, in the Riches and Fulness of all thy Mercies; come, and let thine Eyes be as full of Joy to me, as they were of Tears for me: From the Wound in thy Side, let there flow a greater Stream of Comfort than there did of Blood, from all the Pains and Passions of thy Body, let there arise unto my Soul so many Salvations and Securities. Convert all the railing Speeches of the insolent *Jews* into a Language of Peace unto my Conscience, and their barbarous spitting upon thy Face, into such a Balm, as is necessary for the Healing of all my Infirmities.

And be present with me, O dear Saviour, at my receiving of thy blessed Body and Blood, in all the Abundance of thy tender Compassions; and in plentiful Measure of Comfort and Consolation, possess thyself of my Soul at that Instant that I lay hold

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of thy Body; and pour into me, together with thy Blood, a full Portion of thy holy Spirit; that from that Time I may be assured of thy abiding in me, and thy dwelling in me; of my Admission into thy Presence, and Reception as one of thy Members; of the good Will of thy Father by thy Mediation, and of eternal Life by thy Death and Passion.

And let me never know what it is, sweet Jesus, to grow less in thy Favour, but keep me still in such a Height of Devotion towards thee, and such a continual Industry of pleasing thee, that I may find daily Encrease of thy Graces in me, and thy Goodness to me, and daily Advancements of my Soul towards thee, till by certain constant Approaches, it come at last, in thine own good Time, to be presented with thine own blest Hand unto thy dear Father into his Kingdom of Glory.

And now, thou dearest Father of my Saviour Christ Jesus, accept, I do most humbly beseech thee, of these my imperfect Preparations, and weak Endeavours of appearing in thy House at thy Table, in such an humble Posture of Sorrow and Repentance, and move thee to think me capable of all the Blessings and Benefits of it. And since they only are worthy whom thou art pleased to think so, look upon me, through the many unvaluable Merits of my Saviour Christ Jesus, and by their Light see my Faith

Faith and Repentance, and I shall appear so likewise.

Wash me with his Blood, and I shall be clean; and blot with it out of thy Remembrance, and out of thy Heart, all my past Sins whatsoever, that thou mayest never call them to Account, nor I may never return unto them: Nay, blot with it out of my Heart, all Desire of Sin; all Delight in it; all Inclination to Evil; and imprint with it there the true Desire to please thee the true Delight in thy Law, and the true Joy and Comfort, in the Sense and Assurance of thy Love and Favour: In the Strength of this Assurance, let me resist all the Crosses of this World; and in the Joy of this Assurance, let me resist all the Crosses of this World: By the Truth of it let my Soul be secured; and by the Sweetness of it, let my Soul be satisfied; with the Peace of it, let me live, and with the Comfort of it let me die; and after Death, receive the Effect of it, even Life everlasting, and that by the Merits and Mercies of thy dearest Son, and my only Saviour Jesus Christ; in whose Name I conclude these my imperfect Prayers, in that most perfect Form of Prayer which he hath taught me in his holy Gospel, saying, *Our Father, &c.*

Now repair to the Church, and in a solemn Manner, meditate before the Divine Service of the Church begins.

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*Sunday Morning's Meditations at Church on
the Blessed Sacrament.*

AND does our glorious God not only visit, but dwell perpetually with us Men upon Earth! He whom the Heaven of Heavens cannot contain, does he make his Residence in our little Tabernacles! Where are you, Holy Angels, that you fly not swiftly down, and in your whitest Robes attend your Lord? Where are you careless Men that you run not quickly hither, and with your lowliest Homage reverence your King? Who, tho' he shines out clear to the blessed above, and the Beams of his Glory strike bright upon their Faces, yet have his Mercies to us, far more of divine Mystery and sacred Miracle, far more of tender Care and Providence, while he not only is pleased to be among us, but condescends to become even one with us; while he not only is our God to go before us, but our Good to enter in us.

O Souls, redeem'd by the Blood of Jesus, and nourished by Faith with the Flesh of his sacred Body! why melt you not away in Tears of Joy, for being so regarded by the King of Heaven? why do you not, at least, dissolve into Tears of Sorrow, for so little regarding him; who will not tremble with an amorous Reverence, that stands in the
Sight

Sight of so great a Majesty! Who can bear to be transported with Joy, that, Faith, thinks I am going to receive my God. Who can contain the overflowing of his Heart, while his Breast can say, Here have my God, my great and glorious God, who, meerly out of Love, thus gives himself in Pledge of Salvation.

O Infinite Sweetness, how good it is for us to be here, and behold our Lord transfigured before us! Here let us make a thousand Tabernacles, one, O my Jesu, for thee, and one for each Fellow-Communicant, that in our little Tents we may dwell about thee, and sing, and bow, and rejoice before thee. What should the Captive wish but Liberty? And the weary Pilgrim, but to be at Rest? What should the Sick desire but Health? And, what can I, but to be with my God?

- But stay, am I attired like a Friend and Guest of the Bridegroom's, that I safely may come to his Marriage-Supper? Have I consider'd how chaste those Eyes should be, which should behold the God of Purity?
- Have I pondered how clean that Mouth should be, which presumes to receive and eat the Bread of Heaven? But most, How All-cœlestial that Soul should be, which aspires to an Union with the Body of the Lord? Look, look, my Heart, look into thyself, and strictly search every

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ner of thy Breast. Alas! how poor, weak, dull, and empty am I! how infinitely unworthy so divine a Sacrament! yet am I summoned by him that can command, by him that sees and pities my Misery. He bids me come, he surely will receive me, and with his bounteous Fulness supply my Defects.

Go then, my Soul, with Chearfulness, to that holy Table, and take thy Part of that heavenly Banquet; go all inflamed with Love and Joy, Faith and Hope, and quench thy holy Thirst at that Spring of Bliss. When thou hast tasted the Sweetness of thy God, and feelest his heavenly Streams flow gently on thee, open thy happy Breast and suck those silver Waters in, and let them freely run over all thy Powers: Let them sink deep to the Root of thy Heart, and turn thy barren Soil into a fruitful Land; fruitful in heavenly Thoughts, and pious Words; fruitful in just and good, and charitable Actions; fruitful to thyself, in thine own Improvement; fruitful to thy Brethren in thy good Example. I will be no more ungrateful to so gracious and merciful a God, no more neglectful of so glorious a Majesty. Away, false deluding Pleasures, Sin and Vanity, for the God of Holiness hath touched my Heart. He will himself step in, and take Possession, and seal it up for his own Service.

A PRAYER before Receiving the Blessed Sacrament.

O GOD, who seeing the Dulness of my Spirit need so often fresh Supplies of Sense, hast wonderfully contrived my alone saving Object, thy sacrificed Son, continually to solicit my Heart by his own dear Presence in the blessed Sacrament. Reclaim I humbly beseech thee, all my wandring Affections with this Miracle of Goodness and compose them into such a diligent and devout Attendance on my gracious veiled Jesus, that I may daily feed my Adoration and Love of him, and daily grow in my Desires of seeing eternally his glorious Face who with thee and the Holy Ghost, live and reigns one God, World without End *Amen.*

When Sermon is ended, upon your Knees with Reverence say,

MOST holy God, I am as Stubble before Thee, the consuming Fire; How shall I stand before thy Holiness? For I am a grievous Sinner, laden with Iniquities that have gone backward, and provoked thee, the holy one of *Israel*. When I was lost, thy Son did seek and save me; when I was dead in Sin, thou madest me live: In that Time

Love, thou coveredst my Nakedness, and enteredst into a Covenant with me, and I became thine own, delivered by thy Power, and redeemed by thy Blood; but I, a grievous Revolter, have forgotten the Covenant of the Lord my God; I was engaged to love thee with all my Heart, and serve thee diligently, and thankfully to set forth thy Praise.

But I have departed from thee, and corrupted myself through Self-Love; and by loving the World, and the Things that are in the World, have fulfilled the Desires of the Flesh, which I should have crucified. I have neglected my Duty to thee, and to my Neighbour, and the necessary Care of my own Salvation: I have been an unprofitable servant, and have hid my Talent, and have dishonoured thee in all Things, whom I should have pleased and glorified.

I have been negligent in Hearing, and reading thy holy Word, and in meditating and conferring upon it; in publick and private Prayer, and Thanksgiving; and in my Preparation to this blessed Sacrament, in the examining of myself, and the Repenting of my Sins, and stirring up my Heart to Believing, and a thankful Receiving of thy Grace, and to Love and Joyfulness in my Communion with thee, and with one another: I have not duly discerned the Lord's Body, but have prophaned the holy Name
and

and Ordinance, as if thy Table had been contemptible.

When thou hast spoken Peace to me, I have returned again to my own Folly ; I have deserved, O Lord, to be cast out of thy Presence, and to be forsaken as I have forsaken thee, and to hear my Confusion. *Depart from me, for I know ye not, ye Workers of Iniquity.* Thou mayest justly tell me thou hast no Pleasure in me ; nor wilt receive an Offering from me ; but with thee is abundant Mercy ; and my Advocate Jesus Christ the Righteous is the Propitiator for my Sins, who made himself an Offering for Sins, that he might put them away by the Sacrifice of himself.

Have Mercy upon me and wash me in his Blood, cloath me with his Righteousness, take away mine Iniquities, and let them not be my Ruin, but forgive them and remember them no more. O thou that delightest not in the Death of a Sinner, hear my Backslidings, and love me freely, and say unto my Soul, that thou art my Salvation : For I know that thou wilt in no wise cast them out, that come unto thee. Receive me graciously to the Feast thou hast prepared for me ; cause me to hunger and thirst after Christ and his Righteousness, that I may be satisfied.

O let his Flesh and Blood be to me Meat and Drink indeed, and his Spirit be to me

Vell of living Water, springing up unto everlasting Life. Give me to know thy love in Christ, which passeth Knowledge, though I have not seen him, let me love him; and though now I see him not, yet believing, let me rejoice with Joy unspeakable, and full of Glory. Though I am unworthy of the Crumbs that come from thy table, yet feed me with the Bread of Life, speak and seal up Peace to my wounded Soul.

Softens my Heart, that is hardned with Deceitfulness of Sin; mortify my Flesh strengthen me with Might in the inner man, that I may live and glorify thy Grace through Jesus Christ. O merciful Saviour, who hast loved me to the Death, I beseech thee by thine Intercession with the Father, through the Sacrifice of thy Body and blood, give me the Pardon of my Sins, and quickening Spirit, without which the soul profiteth nothing. Reconcile me to thy Father, and nourish me as one of thy members to everlasting Life.

Our Father, &c.

Then repeat the 51st Psalm, with all Humility upon your Knees.

Then

Then add this Prayer.

O Ever blessed Jesus, in all Humility, and being deeply sensible of my Sins, I now come unto thee to be eased of the Burthen of them, and to be refreshed with the Sense of thy Mercies, and the Breath of thy Salvation. Let not the thick Clouds of my Transgressions, hinder the Light of thy Countenance from shining upon thy disconsolate Servant.

When you are come to the Altar, kneel down prostrate before it, and say,

THou art worthy, O Lord, to receive Glory, Honour, and Power; for thou hast created all Things, and for thy Will's Sake they are and were created. Blessing be thy Glory, and Wisdom, and Thanks, and Honour, and Power, and Might, be unto our God, and unto the Lamb for evermore. Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come, receive my Prayer, I beseech thee. *Amen.*

Whilst others are coming up to the Holy Table, and the Minister is preparing to read the Sentences, repeat these Prayers.

I. **A**lmighty Lord, thou hast of thine infinite Mercy, vouchsafed to o

tain this blessed Sacrament for a perpetu-
Memorial of thy Sacrifice, which once
thou madeſt for us upon the Croſs; grant
me therefore, with ſuch diligent Remem-
brance, and ſuch due Reverence, ſo to eat
the Fleſh of thy dear Son Jeſus Chriſt, and
to drink his Blood, that my ſinful Body
may be made clean by his moſt holy Body,
and my Soul waſhed in his moſt precious
Blood, that I may thereby evermore dwell
in him, and he in me. *Amen.*

II. O Lord, our heavenly Father, Al-
mighty and everlaſting God, regard, I hum-
bly beſeech thee, the Devotions of thy hum-
ble Servants, who do now celebrate the Me-
morial which thy Son, our dear Redeemer,
as commanded to be made in Remembrance
of his moſt bloody Paſſion and Sacrifice; that
by the Merits and Power thereof, now repre-
ſented before thy divine Maſteſty, we, and all
thy whole Church, may obtain Remiſſion of
our Sins, and be made Partakers of all other
the Benefits of his moſt precious Death and
Paſſion, together with his mighty Reſurrec-
tion from the Earth, and his glorious Af-
cenſion into Heaven, who liveth and reign-
eth with thee, and the Holy Ghoſt, ever
one God, World without End. *Amen.*

III. Be pleaſed, O God, to accept of this
our bounden Duty and Service; and com-
mend that the Prayers and Supplications,
together with the Remembrance of Chriſt's
Paſſion

Passion, which we now offer up unto thee may, by the Ministry of thy holy Angels be brought up unto thy Heavenly Tabernacle. And that thou, not weighing our Merits, but looking upon the Blessed Sacrifice of our dear Saviour, which was once fully and perfectly made for us all, mayest pardon our Offences, and replenish us with thy Grace and heavenly Benediction, through the same our Lord Jesus Christ. *Amen.*

Whilst upon your Knees you cast your Offerings into the Bason, say,

Blessed Jesus, who didst accept the poor Widow's Two Mites, be pleased graciously to accept this from thy unworthy Servant. *Amen.*

Whilst the Ministers and others are communicating, use these, or the like Heavenly Aspirations.

I am now before the Altar of God, even the God of my Joy and Gladness; I will offer Thanksgiving unto my God, and pay my Vows unto the Most High. O Lamb of God, that takes away the Sins of the World, grant me thy Peace! O Lamb of God, that takes away the Sins of the World, have Mercy upon me! Lord, make me a worthy Receiver and Partaker of all the Benefits of this Blessed Sacrament. *Amen.*

Upon the Approach of the Minister with the consecrated Element, lift up your Heart, and say,

Come, Holy Jesus, come, and take Possession of my Soul; and purify it with thy precious Body and Blood; empty it of all uncleanness, both of Flesh and Spirit, that it being fitted for thy Habitation, it may please thee to abide with me for ever. I confess thee, the blessed Jesus Christ, the Son of the living God, who camest into the World to save Sinners, whereof I am the chief.

When the Minister offers thee the Holy Bread, say softly,

The Body of our Lord Jesus Christ, which is given for me, preserve my Body and Soul unto Everlasting Life. *Amen.*

I take and eat this in Remembrance that Christ died for me; and will feed on him with my Heart, by Faith and Thanksgiving.

And whilst you are eating it, say,
By thy crucified Body, deliver me from the Body of Death.

Adding,

By thine Agony and bloody Sweat, by thy Cross and Passion, good Lord, deliver me. I have sworn, and am stedfastly purposed to keep thy righteous Judgments. Hold up my Goings in thy Paths, that my Footsteps slip not.

*When the Minister offers thee the Cup
Blessing, say in your Heart, with the gr
est Devotion that possibly you can,*

The Blood of our Lord Jesus Christ, wh
was shed for me, preserve my Body
Soul unto everlasting Life. *Amen.*

I drink this in Remembrance that Chr
Blood was shed for me, and am thankf

Adding,

O that this precious Blood of my dear
deemer, may be now both the Purifica
and Nourishment of my Soul, the Sea
my Pardon, and Peace with God, and
Pledge of my Inheritance in Heaven.

After both say,

May this most comfortable Sacramen
the Body and Blood of Christ, which I
now received (although most unworth
great a Mercy) seal to my Soul both Pa
and Peace, that now, being made wh
I may sin no more. *Amen.*

Glory be to God on high, and on E
Peace, good Will towards Men! I wor
thee, O Lord, and magnify thy Nam
ever, who hast vouchsafed to fill my
with Gladness, and to feed it with
heavenly Mysteries of the sacred Body
Blood of thy dear Son, Jesus Christ;
bly beseeching thee, that from hence
I may walk in good Works, and serve
in Holiness and Pureness of Living,
Honour of thy Name. *Amen.*

Give thee Thanks, good Lord, the Benefactor of my Soul, that thou hast this Day made me worthy of thy Cœlestial and immortal Mysteries. Vouchsafe, O Lord, to confirm me in thy Fear, to preserve my life, to secure my Paths, and to guide my feet in the Way of Peace. Amen.

Thanksgiving after the Blessed Sacrament.

MOST Glorious Lord God, how wonderful is thy Power and Wisdom, thy Holiness and Justice, thy Love and Mercy, this Work of our Redemption, by the Incarnation, Life, Death, Resurrection, and Intercession of thy Son. The Angels desire to pry into this Mystery, the heavenly Hosts celebrate it with Praises, saying, *Glory be to thee in the highest, Peace on Earth, Good-will towards Men.* The whole Creation shall proclaim thy Praises: Blessing, Honour, Glory, and Power, be unto him that sitteth upon the Throne, and to the Lamb for evermore. Worthy is the Lamb that was slain, to receive Power, and Honour, and Glory; for he hath redeemed us to God by his Blood, and made us Kings and Priests to our God. O Lord, where Sin hath abounded, O let thy Grace much more abound; and as thou hast now forgiven us so great a Debt by so precious a Ransom, so thou hast promised that we shall reign with Christ in Glory, and be-

hold thy Face, and love thee, and be long
of thee for ever: Yea, Lord, thou hast
given us, and thou wilt glorify us; for thou
art faithful which hast promised. With
Blood of thy dear Son, with the Blessing
Sacrament, and with thy Holy Spirit, thou
hast sealed us to those rich and precious Pro-
mises, and shall we not love thee? After
this shall we again forsake thee, and be
false in thy Covenant? God forbid.

O do thou set our Affections on Things
above, where Christ sitteth at thy Right Hand
and let our Conversation be in Heaven, from
whence we expect our Saviour to come, and
change us into the Likeness of his Glory.
Teach us to do thy Will, O God, and
follow him, who is the Author of Eternal
Salvation to all them that obey him. Order
our Steps by thy Word, and let not any
iniquity have Dominion over us. Let us
henceforth live to ourselves, but to him
who died for us, and rose again. Let us have
Fellowship with the unfruitful Works
of
Darkness, but rather reprove them.

Let our Light so shine before Men that
we may glorify thee in Simplicity and God-
ly Sincerity; and let us have our Conver-
sation by thy Word. O that our Ways were
so directed, that we might keep thy Statutes.
Accept us, O Lord, who resign ourselves
to thee, as thine own; and with our Thanks
and Prayers, present ourselves a living

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ifice, to be acceptable through Christ;
 being made free from Sin, and become thy
 servants, let us have our Fruit unto Holi-
 ness, and the End everlasting Life, thro'
 Jesus Christ our Lord, who with thee, and
 the Holy Ghost, liveth and reigneth, ever
 the God, World without End. *Amen.*
Our Father, &c.

The SONG of SIMEON.

ORD, now lettest thou thy Servant
 depart in Peace, according to thy
 word.

For mine Eyes have seen thy Salvation,
 which thou hast prepared before the Face
 of all People.

To be a Light to lighten the Gentiles,
 and to be the Glory of thy People *Israel.*

Glory be to the Father, &c.

As it was in the Beginning, &c.

*Whilst others are Communicating, read devout-
 ly the Thirty-fourth Psalm, which is highly
 approved of by St. Chrysostom in his Li-
 turgy upon this Occasion.*

That the sweet Taste of my Gracious
 Lord, in this Blessed Sacrament of his
 precious Body and Blood, may have its

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proper Influence upon all the Affliction of my Heart, and the Actions of my Life, that I may henceforth, and for ever, eschew Evil, and do good, being fruitful in all the good Works of Righteousness, and true Holiness, from whence ensue eternal Peace and Happiness, through Jesus Christ, our Lord. *Amen.*

To the King eternal, the immortal, invisible, and only wise God, the ever blessed Trinity, be all Honour and Glory, now and for evermore. *Amen.*

Then arising with Reverence from the holy Table, depart with a glad Heart, and cheerful Countenance, preserve good Thoughts in your Mind, and salute your Christian Brethren.

A Thansgiving after Receiving the Blessed Sacrament, at Home in your Closer.

O Holy, holy, holy, Lord God of Heaven and Earth, Heaven and Earth are full of the Majesty of thy Glory; Glory be to Thee, O Lord, Glory be to Thee, Glory be to Thee, for all those infinite Favours which thou of thine infinite Goodness hast vouchsafed unto me, who am less than the least of all thy Mercies; for the Founda-

tain of all Mercies Jesus Christ, in whom thou hast loved me with an everlasting Love, before ever I or the World were made; that thou hast created me after thine own Image, and redeemed me by the Blood of Jesus Christ, when I was utterly lost; that thou hast called me with an holy Calling, and in some measure sanctified me by the Graces of thy holy Spirit; that thou hast spared me so long, and given me so long and so large a Time for Repentance, when as thou mightest have cut me off in the midst of my Transgressions, whilst I was rebelling against thee.

Blessed be thy Name, O Lord, for all thy Mercies vouchsafed unto me, thy Mercies to allure me, thy Promises to woo me, thy Patience and Long suffering towards me to lead me to Repentance, thy Corrections to reclaim me, thy Judgments to affright and better me. Blessed be thy Name for all Opportunities of well doing, for all Hindrances of evil doing, for all the good Purposes and Resolutions thou hast put into my Mind to draw my Soul from the Dregs of Sin and Ignorance into the Glory of thy Saints, for any Assistance thou hast given me in any holy Performance; for the Communion of thy Saints, the Aid of their Councils, the Benefit of their Prayers, the Comfort of their Conversations, the Protection of thy holy Angels; for all corporal, spiritual, temporal, and eternal Mercies, Mercies concerning

this Life, and Mercies concerning the Life to come.

Blessed be thy Name, for the Mercies to me all the Days of my Life, the Mercies unto me this present Day, for the Light thereof; the greater Light, the Light of thy Truth, thy blessed Word and Sacrament to shine into my Soul, and to guide my Feet into the Way of all Truth, for that Portion of Scripture wherein thou hast been pleased to reveal thyself unto me this Day; Lord, tho' it be sown in much Weakness, do thou raise it up in much Power; let it not be as Water spilt upon the Ground, but let it be as Seed sown in good Ground, that it may take deep Root downward in my Heart by Faith, and bring forth much Fruit upwards in my Life and Conversation, to the Glory of thy Holy Name, and to the Salvation of my Soul, in the Day of Jesus Christ; to whom with Thyself, and Holy Spirit, I desire to ascribe, as is most due, all Glory, Honour, Power, Praise, Might, Majesty, and Dominion, now, henceforth, and for evermore. *Amen.*

Blessed art thou, O Lord God, and blessed be thy Holy Name for ever, who hast now vouchsafed to feed me with the Bread of Life, and hast given me to drink of the Cup of Eternity, the holy and heavenly Mysteries of the Body and Blood of my Saviour; thereby assuring my Soul of thy Fa-

your and Goodness towards me, for the sealing of my Faith, for the Pardon of my Sins, for the obtaining of my Peace, and all other Benefits of Christ's blessed Passion.

I now most humbly beseech thee, to assist me with thy heavenly Grace, that I may continue thine for ever, and be made a Temple for thy Holy Spirit; and that having Christ now dwelling in me by Faith, I may accomplish the rest of my Life in Repentance and godly Fear, in mortifying my own sinful Desires, and in keeping thy holy Commandments: For which End, guide me with thy Power, enlighten me with thy Word, quicken me with thy Spirit, elevate my Senses, compose my Memory, and order my Conversation aright; for thou art able to do abundantly, above all that I can ask, or think; and by thy great and bountiful Goodness towards me, thou wilt glorify thy Name in me, and bring me at last to thine eternal Kingdom of Glory; through him who is King of Glory, my blessed Lord and Saviour, Jesus Christ. *Amen.*

Almighty God, who hast promised to hear the Petitions of them that ask in thy Son's name: I beseech thee mercifully to incline thine Ears to me, that have now made my prayers and Supplications unto thee, and grant that those Things which I have faithfully asked according to thy Will, may effectually be obtained, to the Relief of my Necessities.

Necessities, and to the setting forth of thy Glory, thro' Jesus Christ, our Lord. *Amen.*

The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with me, and remain with me, now, and for evermore, *Amen.*

Some Directions how to live well after the Receiving the Blessed Sacrament.

HAVING been made a Partaker of so great a Mystery, as the Sacrament of the Body and Blood of Christ, your Care must be now to keep up that holy Flame which is inkindled in thy Heart. And, *First*, having renewed your Covenant at the Sacrament, your Care and Diligence must be, not to break it for the future, because this will make all you have done to be ineffectual? *For be (saith Ben Sirack) that washeth himself after the touching of a dead Body, if he touch it again what signifies his washing? So it is with one that fasteth for his Sins, and goes and commits them over again; who will hear his Prayers? or, what doth his humbling profit him? Ecclesiasticus, xxxiv. 35, 26.*

An impious falling back into former Vices, is emblematically described by a Dog and a Swine, two Creatures held to be so prophane and unclean, that the Jews were neither to offer them in Sacrifices, nor to eat them, and both are proverbially observ'd for these

these Qualities, that the Dog licks up what he has vomited, and the Swine, tho' never so clean washed, takes Pleasure to wallow again in the next Mire it comes to: But let it be thy constant Endeavour, that though thou dost return to converse again with other Things, yet still be looking back towards him, as one that hath got thy Heart, and say, *Lord, evermore give me this Bread.* Labour that other Objects may not come near thy Heart, nor make any strong Impressions upon thee, but that they may be sealed up by him, and so filled with him, that all Things else may look upon themselves as having nothing to do there.

Secondly, Always keep in Mind those Resolutions that you have now put on, to the End you may have them always in a Readiness, to be in Opposition against those Things that would tempt you to break them, and to hinder a Relapsing into those Evils you have long since forsaken. If any Sin presents itself unto thee, and by its fawning Outside would gain Admittance, then think with thyself with what Face canst thou commit that Sin, which you have but now solemnly vowed against. And withal remember the saying of *Joseph, How can I commit this great Wickedness and Sin against God?* And withal, think what an Affront you offer unto God, in breaking that League of Friendship you entered into with him at the Sacrament.

Think

Think likewise, that if to keep God's Faith be your own Happiness, Safety, and Security, to lose it will prove your extreamest Danger and Misery. Remember, that every Sin you wilfully commit after your receiving the blessed Sacrament, breaks that Covenant you there renewed, and may justly make God, of your best Friend, become your greatest and sorest Enemy. And if God be once against you, your Case is desperate. Every Act of Sin then after such Promises, is not only Treason, but Perjury; not only the Breaking of thy Faith, but of thy Oath; yea, not only the Violation of a simple Oath, but of Oath upon Oath, which we ought more to dread than the losing of an Eye, which is most precious.

Thirdly, Consider, that if you fall back willingly into your old Iniquities, as it sets God against you, so it likewise makes your Conscience fly in your Face, and arraign, accuse, condemn, and punish you for breaking Covenant with him: And this doth not only possess you with present Pain and Agony, but also with a fearful Expectation of the *Wrath to come*. For what can you really expect but extreame Misery when you break your League with him who is a *consuming Fire*? and who will render *Indignation, Wrath, Tribulation, and Anguish, upon every Soul of Man that doth Evil*, Rom. ii. 8, 9. If you seriously consider these Things you may be able to

with-

withstand all the Allurements, Enticements, and Temptations of breaking that Covenant: you renewed in this Blessed Sacrament.

Therefore when any Temptation endeavours to assault thee, hearken not to it, but strongly resist it; for God hath promised, that if we *resist the Devil, he shall flee from us*, James, iv. 7. And if we pray earnestly for this Grace, to enable us to overcome any Temptation, we need not doubt, but his Grace, which is sufficient for us, will either remove the Temptation wide from us, or give Strength to withstand it. And therefore: resist any Temptation, and not to entertain it, consider with thyself in so doing, thou art as wisely as he who refuses to entertain one in his House, who he knows is come to rob him of what he esteems most precious.

Eusebius Pamphilus hath a pretty Observation concerning the Beloved, *Cantic. v. 12.* where Solomon says, *His Eyes are like the Eyes of Doves, by the Rivers of Water, washed with Milk.* Now Milk, saith he, of all other *choicest Things, has this singular Property, That it will not admit of the Image or Picture of any thing to be reflected by it; and therefore it is the best Resemblance of his Eyes, in which nothing vain, inconsistent, and deceiving, doth cast its shadow, but they always do behold the Being that really is.* Our Souls should therefore labour to imitate Christ as much as they can, and to endeavour at least, that the World may

may not deprive and cheat us with its Shadows and Pictures of Vanity, but that we may see thro' them all to that Being which is true and substantial; and on that our Eyes may be fix'd as our only Good and Happiness.

God expects now that we should proceed to a greater Strength by the higher Food that he vouchsafed unto us, that our Knowledge should be more bright, that our Love should be more inflamed; that by our Actions we should shine like Lights in this *World*, holding forth the Words of Life. Moreover, we must endeavour to preserve the Comforts of the Spirit, when received of God in Christ, and be faithful in the Exercise of Grace; for God imprints his Love upon the Heart in the Characters of Grace, which the larger, the better read. Yea, Grace is God's Seal, and the more visible the Stamp, the more evident the Assurance, and the more evident is our Assurance, the fuller will be our Comforts. Farther, know the Ways of Holiness are as Beds of Spices, the more we walk in them, the more they requite the Soul with their sweet Delight, and spiritual Refreshments. Thus must Man's Obedience be conformable to his Devotion; his Conversation to his Supplication; not doing that which may drive God from him in Justice, while he would have God turn to him in Mercy.

Fourthly, The last Part of your Baptismal Vow, binds you to keep God's Holy Will, and

Commandments, and to walk in the same all the Days of your Life. And as to the Breach of this Vow, it matters not whether it be at the Morning, Noon, or Evening of your Life; sooner or later makes no Difference in the Neglect of that, which you are bound to do continually. It may indeed add to your Reproach to break that Vow at last, which you have kept so long: For this shews that it was your Want of Will, and not of Power, and that it was not your Weakness, but something else, that moved you to leave the Road wherein you had walked so long a Time with Ease and Safety.

Be merciful unto me, O God, and seal thy Mercies unto me; and as thou seals to me thy tender Mercies, so convey unto me thy Loving Kindnesses, even those enlightning Gifts, those beautifying Graces, those refreshing Comforts, those divine Manifestations of thy Presence, and secret Aspirings of the Soul, those devout Raptures of the Spirit, those divine Meltings of the Heart, that Peace of Conscience, that Joy in the Holy Ghost; all these thy Loving-kindnesses let me in some Proportion or Measure taste, if not, in some Measure of Fulness enjoy, in Blessed Communion with thee my Jesus, in this sacred Solemnity.

The Saints in the Primitive Times, how have they come from thy Holy Table, *satisfied with good Things*, and like a Giant Refreshed with

with Wine, furnished to every good Work, and strong to resist the Temptations of Satan. Having been made Partakers of thy precious Blood, which thou sheddest for them, how have they been animated in the Profession of Faith, to shed their dearest Blood for thee? Yea, let me remember these thy former Mercies to my own Soul; when I have come with Sorrow, and returned with Joy; come trembling in Fear, and returned rejoycing through Faith; I have come fainting and weak, but have return'd strengthened and confirmed. And what, Lord, hath thy Table been so sweet and refreshing, and shall it not be so still to my Soul? If I come the oftner, shall I return the sadder? And by how much I am the more eager in my Desires, wilt thou be the farther off in thy Fulness?

This indeed my Sins have deserved; but thy Mercies are tender, and thou wilt not deal with me according to my Deserts; wherefore remember thy old Mercies, not my old Sins; thy tender Compassions, not my present Transgressions; call not to Mind the *Sins of my Youth*, to visit them upon the Years of my riper Age. Wean me from my youthful Sins, and give me not over by a just Judgment upon their Provocation, to more manly, more stubborn Impieties. Just it were that the Sins of my greener Years should deprive me of thy Blessing in my riper Age; but whilst my Sins move thee to great Wrath;

let

let thy Compassions move thee to Mercy, that so my former Unworthinels with-hold not from me the Blessing and Grace of thy present Ordinance.

Labour to fear God, as the Prophet says, *Psal. xxv. 12, 13. What Man is he that feareth the Lord? Him shall he teach in the Ways that he shall chuse: His Soul shall dwell at Ease and his Seed shall inherit the Earth.* Now to inquire, *What Man is he that feareth the Lord?* that feareth lest he offend, and feareth 'till he obtain Pardon for Offences? And therefore, now that Mercy comes down from Heaven in this blessed Sacrament, and rests upon this Ordinance as a sacred *Mercy-Seat*: He does not with *Adam* in the Garden, with-draw and *hide himself* in a distrustful Fear; but as *Aaron* in the Temple, he draws near in an awful Reverence, with the *Incense of Prayer*, to be received to Mercy, and obtain Atonement for his Sins.

Blessed shall this Man be: Blessed in his Employments abroad, in his Retirements at home; in himself, and in his Issue; Blessed in his Employments abroad, for that where-
as *the Way of Man is not in himself, it is not in Man that walketh to direct his Steps,* Jer. x. 23. When he is in a Strait, and knows not what to chuse, the Lord shall guide him in his Choice, and put him upon a good Course; so that *whatsoever he taketh in Hand shall prosper,* Psal. i. 3. prosper, if not to his

his Temporal Advantage, yet to his spiritual Benefit; in respect of which spiritual Benefit it is, that the Apostle tells ye, *Rom. viii. 28. All Things work together for Good* for good to them that love, and to them that fear, God.

And as he is thus blessed in his Employments abroad, so, *Secondly*, in his Retirements at Home, when his Soul drawn abroad by worldly Affairs and public Employments, shall retire home into his own Breast, in his reflective self-examining Meditations, how does it then dwell at Ease within its own Doors? No Shrew there to bait him, no accusing Guilt, like a hellish Fury, to vex and disquiet him, but all is still and at rest in the quiet Peace of a good Conscience. Yea, farther *Blessed*, not only in himself, but also in his Issue, his Children, those Pledges of Love, and Hopes of his Family, whom with diligent Care, he instruct' to the Possession of the best Intail, *the Fear of the Lord*, not so much solicitous, that as his Children, they may possess his temporal Estate, as that being God's Children they may be joint Possessors with him of the heavenly Inheritance; of which heavenly Inheritance, *Canaan* was the *Type*, so are the Promises of the *Gospel*, the *Conveyances*, the Sacraments of the Eucharist the *Seal*, and the Spirit of *Grace*, the sure *Earnest* and *Pledge*.

Now to regulate thy Thoughts for the Day; first with *David*, when thou awakest

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still with God, Psal. cxxxix. 18. Let thy first Flight be to Heaven, thy Soul being fixt upon God in his Attributes, his Promises, and his Graces, this will season thee for the Day, and happily make thy Heart *taste of the Lord's Goodness*, Psal. xxxiv. 8. Yea, like something solid upon the Stomach, which keeps out Windiness, such are early Thoughts of Holiness to the Heart, to keep out Vanity.

Secondly, As thou art careful to begin with God, so be watchful to walk with him, *Mark xiii. 37*. And if we keep this Watch strict upon our Ways, Wanderers will not be so busy, vagrant Thoughts will not be so ready to meet, or to follow us; but if thou be remiss and careless, pleasing thyself for the Day with vain Curiosities, or encumbering thy Mind with perplexing Cares, no Wonder if thy Thoughts become loose and licentious, when thou appliest thyself to thy wonted Devotions. Indeed if we would not have the Birds to flutter about our Sacrifices, we must be careful of this that we do not disturb their Nests. And thus if we would not have vain Thoughts to croud in upon our Hearts, and distract our holy Services, we must be sure not to engage ourselves too actively in worldly Affairs, or too busily in prying Curiosities.

For it is no wonder, if he who hath a Croud of worldly Business, or nice Notions in his Head, doth find a Croud of earthly Thoughts and vain Imaginations in his Prayers. Third-

ly, *Whatsoever is the Duty of thy Calling, do it, with Diligence.* Men being idle in what they ought to do, become busily intent upon what they ought not do. Surely, the main Design of God's employing Men in Vocations, is to busy their Thoughts, which are ever restless and in Motion, that they may be innocently entertained, finding themselves Work in the Vacation of their Minds from *God's Holy Workship.* Indeed, our Natures are too weak, to be held always intent upon *Holy Duties*; and therefore God's Worship hath its necessary Intermissions: in which Intermissions, the *Works of our Callings are ordained*, for the keeping our Minds innocent in their Thoughts, and renewed in their Vigour for his more Holy Service.

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Prayers before Receiving, 369

Table, to be fed with so Royal a Meat as thy blessed Body. But, Gracious Lord, if thou wilt'st thou canst make me clean. Thou hast created all things out of nothing, and hast often changed what is sinful, into that which is Righteous and Holy. Wherefore, O Almighty God, according to the multitude of thy Mercies, make me worthy to receive thy Precious Body. Let me approach to this Sacred Mystery with Reverence, Meekness and Holiness, with perfect Contrition, and Tears of Devotion, with Spiritual Comfort, and a Joy in thy Presence. O blessed Body of my Saviour, come and enter into my Mouth and Heart, that by thy Divine Presence, my Soul may be fed, and united to thee with perfect Charity. Replenish me, O Lord, with Grace, and strengthen me, that I may from henceforth for ever live in thee, and thou in me. Jesus, save me through thy great Bounty, from all Perils, teach and comfort my Soul in all Doubts and Fears, cleanse me from all Vices, suffer nothing to abide in my Heart but only thy self, who art my Souls Life, and Supreme Lord. O Heavenly Meat! O Joy of Angels! O Strength of Souls! O Precious Body! O Merciful Jesus! Thou said'st, *I am the Bread of Life that descended from Heaven; He that eateth this Bread shall live for ever, Joh. 6.* O blessed Jesus, make me worthy to Receive this great Sacrament of thy Precious Body, that I may live Everlastingly with thee, and

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70 *Prayers before Receiving.*

See thee Face to Face in thy Celestial Kingdom. *Amen.*

Preparative Points to be meditated on.

Noah was an hundred Years preparing the Ark, to save himself from the Flood; and yet I, unhappy Sinner, scarce take Pains one Hour to prepare my self to receive my Redeemer, that I may be safe from Eternal Misery.

Moses made an Ark of incorruptible Wood, and gilded it over with Gold for the keeping of Manna; and do I presume to place the true Manna (of which that other was but a Figure) in my Breast, whilst it is corrupted with Sin, and void of the Ornament of Vertue and good Life.

Solomon was seven Years in Building the Temple, and preparing an Habitation for Almighty God; whereas, I scarce set apart half an Hour to prepare the Temple of my Heart, that the same God may make his abode in it.

Receiving, say with the Priest thrice.

Lord, I am not worthy that thou shouldst enter into my House; but only speak the Word, and my Soul shall be healed.

After Receiving, say to God the Father.

MOST Dread and Omnipotent Sovereign, whose Presence the Pillars of Heaven shake, and the Highest Cherubins

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